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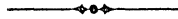
A
DISCOURSE,
COMMEMORATIVE OF THE HISTORY
OF THE
CHURCH OF CHRIST IN YALE COLLEGE,
DURING THE
FIRST CENTURY OF ITS EXISTENCE.

PREACHED IN THE COLLEGE CHAPEL,

NOVEMBER 22, 1857.

WITH NOTES AND AN APPENDIX.

BY GEORGE P. FISHER,
LIVINGSTON PROFESSOR OF DIVINITY.



NEW HAVEN:
THOMAS H. PEASE.

T. J. STAFFORD, PRINTER.

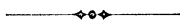
1858.

IN preparing this Discourse, I have examined all the documents within my reach, whether printed or manuscript, which bear on the subject. My labor, however, has been lightened by the assistance of those who have had occasion, before me, to traverse parts of the same field. In particular, I am indebted to the Sketch of the History of Yale College, by Prof. Kingsley, the Historical Discourse of President Woolsey, and the Article on the History of Revivals in Yale College, by Prof. Goodrich. In a number of instances, in statements of fact, I have scarcely varied from their language. Important aid has also been derived from the volume of Historical Discourses by Dr. Bacon, which are as felicitous in style as they are instructive in matter ; from the three Historical Sermons of Dr. Dutton ; from Prof. Silliman's Historical Discourse ; from Sprague's Annals of the American Pulpit, Tracy's History of the Great Awakening, Park's Life of Hopkins, and other works which need not be specified. My thanks are likewise due to President Day, Dr. Taylor, Professors Goodrich and Olmsted, and other gentlemen, who have kindly communicated to me their personal recollections. Above all, I desire to express my obligations to Mr. Edward C. Herrick, who has given me, at every step, the benefit of his abundant knowledge and accurate judgment.

G. P. F.

YALE COLLEGE, Jan. 6, 1858.

DISCOURSE.



DEUTERONOMY, xxxii. 7.

REMEMBER THE DAYS OF OLD, CONSIDER THE YEARS OF MANY GENERATIONS; ASK THY FATHER, AND HE WILL SHEW THEE; THY ELDERS, AND THEY WILL TELL THEE.

THE Church of Christ in Yale College is one hundred years old. Its founders have long been numbered with the dead. Many of the great and good men who have since taken part in its affairs, have likewise gone to their rest. But they all deserve to be remembered in the place where the benefits of their self-sacrifice continue to be enjoyed. An occasion is offered us to recall their services and to acknowledge the goodness of God, in a thankful review of the past. From examples of holy love and enlightened zeal for the truth, even if shaded by some error and uncharitableness, would He have us draw fresh incitement to fidelity in the work which He has given us to do.

In this feeling, I have explored the sources of information on the subject, and having, in the spirit of this ancient commandment, made inquiry of the fathers and elders, I now invite you to consider with me “the years of many generations.”

The Church in College was established during the administration of President Clap, and chiefly by his exertions. The period in which he held his office, extending from 1739 to 1766, was one of earnest religious excitement throughout New England. The origin of the Church is partly due to the commotions of the time, and with them its

early history is closely connected. Their nature and their bearing on the events which chiefly concern us at present, it will require but few words to explain.

The opening of the eighteenth century found the piety of the New England churches in a low condition. This decline of religion began with the first generation that followed the original settlers. Their situation in the wilderness, far from the seats of civilization, their frequent wars with the savages, and their perpetual conflict with the rugged soil, go far to account for the degeneracy observed in their immediate descendants. By the civil constitution adopted in Massachusetts, and, for a while, in the colony of New Haven, the right to vote and to hold civil office, was confined to church members. The desire for these political privileges at length became so urgent that the churches were prevailed on to recognize as members, all who had been baptized in infancy, and to permit them, also, on a formal assent to the creed and covenant, to bring forward their children for the same rite. Afterwards, the practice became prevalent of inviting persons to the Lord's Supper, as a means of conversion. Customs of this nature, springing from the union of church and state, were efficient causes in producing the religious declension to which we advert. A great majority still adhered to the Calvinistic doctrines as taught by their fathers and embodied in the Confession of the Westminster Assembly. But of such even, it was true to a large extent, that their Calvinism was more a lifeless tradition than a vital, intelligent faith. There were doubtless many exceptions; but ministers and people, taken as a whole, had lost their Christian earnestness. In this state of things, there had gradually come to exist a class, how numerous it is difficult to say, who departed more or less widely from orthodox opinions. They indicated their position either by observing silence in respect to the distinctive truths of the Gospel, or by preaching on them in a vague and ineffective manner. Such themes as the Condemnation and ruin of man, his need of Regen-

eration by the Spirit of God, the Divinity of Christ and Redemption by His Sacrifice, they left in the background, for the reason that they felt a degree of skepticism on these points; and hence preferred to dwell in their discourses on the duties of man to his neighbor. Though united together by no formal bond or badge of union, and differing from one another in theological views, some having gone much farther from the current belief than others, they had a ground of sympathy in their common opposition to Calvinism and their general habit of feeling. And they were called by their opponents, without proper discrimination, Arminians. Now add to these two parties a third, which arose later under the lead of President Edwards, who was graduated here about twenty years before President Clap was placed at the head of the College. Its members were the most able and thorough adversaries of Arminianism; but in the process of defending the established faith, they were led to recast it in new forms and to change its aspect. Their system thus originated, was termed the New Divinity, and in later times has received the name of New England Theology. The younger President Edwards has enumerated ten "Improvements" on the theology of the day, made by his father and his father's followers. In truth, however, their distinction, especially at the outset, was not so much in the circumstance that they broached new opinions, as in the fact that their views were the result of independent reflection, and were maintained on philosophical grounds. The boldness with which they declared in the pulpit the terror of the Gospel, and the force of their appeals to the conscience, in contrast with what had been usual, made their sermons exciting and effective. It was they who welcomed Whitefield most warmly, and were most active in the great Revival of 1740. The religious agitation was fomented by certain preachers who, under the impulse of misguided fervor, travelled from place to place, intruding into parishes, and denouncing as unconverted men the ministers who did not choose to approve their fanatical

proceedings. In consequence of these movements, violent controversies arose, churches were divided, and the government of this Colony by interposing to check these evils, only increased the disturbance.

The College was compelled to share in the universal commotion. Its officers and students had attended worship from the beginning with the first Ecclesiastical Society in New Haven. Very early in the Records of College, I find a notice of negotiations with that society in regard to seats for the students and the rent to be paid for their use. The pastor of the First Church, who had been ordained in 1716, the Rev. Joseph Noyes, was thought to be an Arminian in sentiment; and his style of preaching was far from being forcible, or attractive to the generality of his hearers.* A large number of his parishioners, who wanted a sounder and more animated preacher, had lately withdrawn, and laid the foundation of what is now the North Church and Society, of which Dr. Dutton is the present pastor. In the long contest attending this division, "whatever Christian virtues were in exercise, those of long suffering, meekness and charity were far from being very conspicuous." President Clap was a Calvinist, though at first by no means so strenuous in asserting his views as he became afterwards, under the pressure of opposition and when he deemed the truth to be exposed to more imminent danger. His strong dislike of the new measures adopted in the revival, had even brought on him the charge of being inclined to Arminianism. But in common with most of his associates in the government of College, he was dissatisfied with the doctrines of Mr. Noyes, and still more with his want of life in the pulpit. The same discontent was felt by the students and by many of their parents, so that the institution was beginning to suffer in the eyes of the public from its relation to the First Church and its unpopular pastor.

* See Appendix, No. I.

In this emergency, President Clap, with the sanction of a majority of the trustees, determined to form a distinct congregation within the walls of College. There is no room for doubt that this purpose was urged forward, if not suggested, by the difficulties we have just described. But it is equally certain that the President and his colleagues did not resort to the plan merely to get clear of a temporary trouble. They were fully convinced, and justly too, as the event has shown, that the proposed arrangement would prove to be of permanent utility. And they were not precipitate in the steps they took to carry their resolution into effect.

In 1746, the Corporation voted "that they would choose a public Professor of Divinity in the College, as soon as they could procure a sufficient support." The same year, the Hon. Philip Livingston of Livingston Manor, a member of his Majesty's Council for the province of New York, having had four sons educated at the College, gave the sum of twenty-eight pounds, ten shillings sterling, to the President and Fellows, to be used as they should deem most for the advantage of the Institution. The Corporation, judging "that it would be most for the benefit and advantage of the College to have a Professor of Divinity, and that if the beginning of a fund for his maintenance was once laid, it was probable that generous donations might be made in addition thereunto," voted "that the said sum be sequestered and appropriated for a fund for the maintenance of a Professor of Divinity in the College," and that in commemoration of Mr. Livingston's generosity, the Professor on the foundation be called and known by the name and title of Livingston Professor of Divinity. Again, at a meeting held in September, 1752, the Corporation adopted the following preamble and resolution: "Whereas, a Professor of Divinity in this College would upon all accounts be advantageous, and the present state of the town of New Haven renders such an officer more necessary:—Resolved, that we will endeavor to get a support for a Professor of Divinity, as soon as may be, by all such

ways and means as prudence shall direct.” At a later meeting the same year, they proceeded to elect a Professor, and made choice of Rev. Solomon Williams of Lebanon, inviting him to enter on his office as soon as they could procure “sufficient means for his support.” On account of his age and infirmities, he declined the appointment. The General Assembly at their session in October of the next year, ordered a contribution throughout the churches in aid of the new project. Having recounted the religious end for which the College was founded, they say: “And whereas, the settling a learned, pious and orthodox Professor of Divinity in the said College, would greatly tend to promote that good end and design; and whereas, the present incomes of said College are but in part sufficient to support such a Professor,—this Assembly being desirous to promote and encourage such a good design, do hereby grant and allow of, and order a general contribution to be made in all the religious societies in this colony, and recommend the same, both to ministers and people, and order that the money raised thereby be remitted to the President of said College, to be improved by the Corporation towards the support of such Professor.” The income of one half of the College lands in the county of Litchfield, which had been leased out for a long term, was devoted to the same object; a donation was also made by Mr. Gershom Clark of Lebanon; and the sums thus obtained, together with the gift of Mr. Livingston, made up the requisite amount. At about the same time, the Corporation ordained that every person chosen a Fellow, President, Professor or Tutor in College, should publicly give his assent to the Westminster catechism and confession of faith and should renounce all principles contrary thereto, and undergo besides such an examination as the Corporation should order.* At a special meeting held on the 21st of November, 1753,

* This test was changed in 1778, on the accession of President Stiles, into an assent to the Saybrook platform, and was wholly abolished in 1823.

the Corporation also requested the President to commence preaching at once, in the College Hall, at which all the students should be required to attend; and they engaged themselves to assist him, each of them promising to supply the desk for at least one Sabbath. The Rev. Solomon Williams was invited to remain and inaugurate the new service on the next Lord's day. On that day, accordingly, public worship was held for the first time on Sunday within the walls of the College. Nothing now remained but to find a suitable person to fill the new chair. In September, 1755, the Corporation fixed on the Rev. Naphtali Daggett, pastor of a church at Smithtown on Long Island, as a candidate for the office. He arrived in New Haven and began to preach in the following November. On the 3d of March, 1756, the President and Fellows met, and proceeded to examine Mr. Daggett at great length, "as to his principles of religion, his knowledge and skill in divinity, cases of conscience, scripture history and chronology, antiquity, skill in the Hebrew tongue and various other qualifications for a Professor," in all which points he gave full satisfaction. On the next day, he preached in the College Hall a discourse on the passage in I Cor. ii. 2, "For I determined not to know anything among you, save Jesus Christ and Him crucified." He then avowed his assent to the Westminster catechism and confession of faith, and to the Saybrook platform; declared his belief that the Apostles' creed, the Nicene creed and the Athanasian creed agree with the word of God; assented to the ninth of the thirty-nine articles of the Church of England, being that which relates to Original Sin; and ended by presenting a full confession from his own pen, which covers five large, closely written pages on the book of Records. Having set forth his positive views, he concludes this document with renouncing and abjuring, in detail, "all the errors and heresies, which commonly go under the name of Arianism, Socinianism, Arminianism, Pelagianism, Antinomianism, and

Enthusiasm.”* He was then solemnly inducted into his office and a charge was addressed to him, and another to the assembled students who were to come under his pastoral care. It is a sign of the gratification with which the advent of the new Professor was hailed, that in the salutatory oration on the ensuing Commencement, he was specially addressed in terms of high compliment. Various efforts were made by the Ecclesiastical Society in town to bring the College back to their congregation; and an arrangement was made by which Professor Daggett preached half of the time for several months in Mr. Noyes’s pulpit, and the students attended worship with the First Church, as before. But the result of the experiment not being satisfactory to the Corporation, the service in College was soon resumed, and since that time has been kept up without interruption. The next step was the formation of the Church. The Corporation at their meeting on the 29th of June, 1757, received a petition signed by the tutors and several of the students, stating their desire “to attend upon the ordinance of the Lord’s Supper under the administration of the Rev. Professor and to walk together in stated Christian communion.”† The signers of the petition were the original members of the Church. They were the three tutors, Mr. Richard Woodhull, Mr. Seth Pomeroy and Mr. Nathan Williams; one resident graduate, Mr. John Devotion, who afterwards became the pastor of a church in Saybrook; and eight undergraduates. These undergraduates, (of whom all but two became ministers,) as they were afterwards designated, were the Rev. Noah Williston of West Haven, the Rev. Jonathan Leavitt of Charlemont, Mass., the Rev. Bulkley Olcott of Charlestown, N. H., the Rev. Roger Viets, Episcopal clergyman at Simsbury, the Rev. Benjamin Boardman of Haddam, Edmund G. Rawson and Lemuel Barnard, Esqs., and the Rev. Richard C. Graham

* See Appendix, No. II.

† The entire petition may be seen in the Appendix, No. III.

of Pelham, Mass.* The Corporation immediately voted to grant the request made to them, and to organize the petitioners into a church, which was done on the following day, the 30th of June. The College assembled, and listened to a sermon from Professor Daggett, on Matt. v. 14,—“Ye are the light of the world. A city that is set on a hill, cannot be hid.” The President then, in the name of the Corporation, made a formal address, first to the Professor and then to the communicants, declaring them a church and installing him as their pastor.†

These ceremonies took place in the apartment known as the College Hall. This was the dining-room of the original College edifice,—a long, narrow, wooden building, standing on the front of the College yard, just at the corner of Chapel and College streets. Could one who was present on that occasion, revisit this spot, after the lapse of a hundred years, he would find little to remind him of the scene. At about the time of which we speak, the grounds belonging to the College had been enlarged by the buying of land to the north and west; but even after this purchase, they included less than half of the present square. Scattered over what is now the College Green, were several shops and dwelling houses owned by citizens of the town; and the lot on which was afterwards placed the President’s house,‡ was the property of Dr. Benjamin Franklin. The oldest edifice now standing, the South Middle College, was just finished. On the completion of the outside of it, in 1752,

* The Lord’s Supper was first administered on the third day of the next July. The first person admitted to the church by profession of faith, Mr. Oliver Noble, was received on the 17th day of the same month. He afterwards became a pastor, first in Newbury, Mass., then in Coventry, Conn., and finally in Newcastle, N. H., where he died. He published two discourses, one on the subject of Sacred Music, and the other occasioned by the Boston Massacre.

† See Appendix, No. IV.

‡ The first house built for the President, was on or near the spot where the College Street Church (Rev. Mr. Strong’s) now stands. The building referred to above, the second house built for the President, is now the Analytical Laboratory.

the President and Fellows walked into it, in procession, and the Beadle, by their order, made in Latin the following proclamation: "Whereas, through the favor of Divine Providence, this new College house has been built, by the munificence of the colony of Connecticut: in perpetual commemoration of so great generosity, this neat and comely building shall be called Connecticut Hall."* It shows the power of the people in such matters, that this name was gradually dropped, although Dr. Dwight exerted himself to retain it, and also desired to have the building erected near it, North Middle College, known by the name of Berkeley Hall.†

New Haven, a century ago, lay, for the most part, towards the water; and that portion of the town now comprising Chapel, Court and Elm streets, and extending from the Green as far as State street, did not exhibit more than twenty houses. On the Green, stood the Court House with two or three other public buildings of diminutive size, together with the solitary meeting-house having the ancient burying-ground in the rear.‡ The College faculty present at the establishment of the church, was composed of the President and three Tutors, no Professor having been known until the appointment of Mr. Daggett. At first, one class had been entrusted to each tutor, and he had continued to instruct it through the four

* See Appendix, No. V.

† It is to be regretted that we have no monument of this kind to commemorate the noble prelate, whose interest in the College is one of the most agreeable facts in its early annals. President Clap appears to have been disposed to accord with Berkeley's speculations on the subject of matter. "This College," says the President, "will always retain a most grateful Sense of his Generosity and Merits; and probably a favorable Opinion of his Idea of *material Substance*; as not consisting in an unknown and inconceivable *substratum* but in a *stated Union and Combination of Sensible Ideas*, excited from without, by some *Intelligent Being*." The rejection of the Bishop's ingenious theory is happily consistent with the exercise of gratitude for his beneficence.

‡ The new meeting-house stood near the S. E. corner of Elm and Church streets, on a site at present covered by St. John's buildings.

years. But soon after the accession of President Clap, a change was made, in consequence of which classes remained but three years under their respective tutors. The fourth year, they were taught by the President, chiefly in Logic, Metaphysics and Theology,—a course of study going under the general name of Divinity. Civilians were not added to the Corporation until much later, and that body consisted of ten ministers, of whom eight attended the exercises on the occasion to which we refer.

It is time for us to explain how these proceedings of the College were regarded abroad. No sooner was it known to be the design of the President to institute a church, than a great outcry was raised against the measure. It was contended that the College was included in the first Ecclesiastical Society of New Haven, and that the establishment of a separate religious society, by an act of the Corporation, was illegal and disorderly. The act of toleration, passed in 1708, had given to dissenters from Congregationalism, the liberty to unite in churches by themselves; and after the year 1729, such dissenters were no longer taxed for the support of the established worship. But seceding Congregationalists and Presbyterians were still obliged to pay a tax to the parish, and by a law passed in 1742, were forbidden to employ a minister without the consent of its pastor and a majority of its members. An ordained minister who should preach without such permission, might be arrested and carried out of the colony as a vagrant. Under this law, the Rev. Samuel Finley, afterwards President of the College of New Jersey, was twice seized, once in Milford and again in New Haven, and carried out of Connecticut in the custody of the sheriff. In 1743 the ancient act of toleration was repealed in such terms as to leave Congregational dissenters wholly without protection. None had been more decided in opposing them than President Clap;* and he was now charged with doing

* See Appendix, No. VI.

himself what he had so loudly condemned in others. He was also accused of going counter to the ecclesiastical constitution of the colony, by establishing a church without the advice and consent of the consociation of the district. Legal prosecution even, was threatened to bring the College back to its former place of worship. Under these circumstances, the President issued, in 1754, a pamphlet entitled *The Religious Constitution of Colleges*. In a temperate argument, conducted with much ability, he aimed to show that a college by its own nature, and Yale College in particular, by its charter, has all the attributes and powers of a religious society. In support of his position, he appealed to the acknowledged character of the English Universities and to the highest English authorities. He referred to the fact that the founders of the College were ministers, whose main design was the promotion of religion. Among the proofs which he brought forward and which went far to sustain his view, was the following preamble to the original charter given in 1701: "Whereas several well disposed and public spirited persons, of their sincere regard to and zeal for upholding and propagating of the Christian Protestant religion, by a succession of learned and orthodox men, have expressed by petition their earnest desires that full liberty and privilege be granted unto certain undertakers for the founding, suitably endowing and ordering a collegiate school, wherein youth may be instructed in arts and sciences, who, through the blessing of Almighty God, may be fitted for public employment, both in church and civil state: to the intent, therefore, that all due encouragement may be given to such pious resolutions, and that so necessary and religious an undertaking may be set forward, supported and well managed ;—be it enacted," etc. He also cited from the doings of the Trustees at their first meeting after obtaining their charter, this formal expression of their object in the undertaking: "Whereas, it was the glorious, public design of our now blessed fathers, in their removal from Europe into these parts of America, both

to plant, and, under the Divine blessing, to propagate in this wilderness, the blessed reformed Protestant religion, in the purity of its order and worship, not only to their posterity, but also to the barbarous natives: in which great enterprise they wanted not the royal commands and favor of His Majesty, Charles the Second, to authorize and invigorate them,—we their unworthy posterity lamenting our past neglects of this grand errand, and sensible of our equal obligations, better to prosecute the same end, are desirous in our generation to be serviceable thereunto. Whereunto the religious and liberal education of suitable youth is, under the blessing of God, a chief and most probable expedient. Therefore, that we might not be wanting in cherishing the present observable and pious disposition of many well-minded people to dedicate their children and substance unto God in such a good service; and being ourselves with sundry other Reverend elders, not only desired by our godly people to undertake as trustees, for erecting, forming, ordering and regulating a Collegiate school for the advancement of such education: but having also obtained of our present religious government, both full liberty and assistance by their donations to such a use; tokens likewise that particular persons will not be wanting in their beneficence; do in duty to God and the weal of our country, undertake in the aforesaid design.” At the same time, the Trustees took special care that the Rector should so instruct the students as to establish them in “the principles of the Christian Protestant religion.” By evidence of this sort, the President defended the right of the College to determine for itself what religious instruction its members should receive, and to maintain separate worship within its walls. He vindicated the expediency of the measure by alluding to the perils to which the students were exposed from the prevalence of religious error, and to the manifest propriety and advantage of an arrangement by which the preaching could be adapted, in matter and style, to the condition of a community so peculiar. In 1755, Presi-

dent Clap published a second pamphlet, entitled, *A brief Vindication of the Doctrines received and established in the Churches in New England*, intended to prove that the resolutions of the corporation in 1753, making all candidates for office in College subject to a religious test, were in harmony with the views of its founders. A pamphlet was published against the President by Dr. Benjamin Gale of Killingworth, entitled *A Letter from a Gentleman in the East to his friend in the West*. To this, a reply was written by President Clap, and printed anonymously. An acrimonious controversy followed. Several additional pamphlets appeared from the pen of Dr. Gale, which were answered by the Rev. John Graham of Woodbury. In contending that the College, in virtue of its nature, is a religious establishment, the President had frequently spoken of it as “a religious society of a superior nature,” and of its members as superior in capacity and rank. These expressions were deemed quite offensive, and were made a subject of bitter censure by his opponents. But the ablest of all the pamphlets on their side, was the reply to the President’s Essay on New England orthodoxy, from the pen of Thomas Darling, Esq., Chief Justice of the Court of Common Pleas, and an upright and distinguished gentleman of this town. It is worthy of remark, that a few years before, Judge Darling had been a tutor in College, and with his associates, Chauncey Whittelsey, afterwards minister of the First Church in New Haven, and John Whiting, had joined President Clap in a declaration against Whitefield, in which they condemned some of his proceedings.* At that time, the President, with his conservative cast of mind, had been alarmed at the novel ways of the New Light preachers, as they were called;† but becoming more alive to the evils of Arminianism, he grew more reconciled to them.

* For a further account of this Declaration, see Appendix, No. VII.

† “New Lights—a name generally given to zealous people, who appeared to love animated, heart-searching and experimental preachers.” This definition is given by Trumbull, who was himself a New Light.

He also saw an improvement in their manners, and found that the advocates of the New Divinity were not disposed to surrender the great doctrines of the Gospel, but to stand by them with more vigor than their opponents.* The Mr. Graham of whom I have just spoken, was of that party, and had preached the sermon at the organization of the separate church in New Haven. Before I conclude this notice of President Clap, I should mention that he gave a lot of land, and obtained funds by subscription for the erection of a house upon it, for the use of the Professor. It was built in 1757; and in the summer of that year, the President, in the presence of an assembly of gentlemen, "with all proper formalities," put him in possession of the new dwelling, so long as he should remain faithful to the established standards of faith.† He also procured the building of a new Chapel, now the Athenæum, which was opened in 1763 for Collegiate exercises, by a sermon from Professor Daggett; and towards evening, on the day of dedication, "two English orations were delivered by two of the pupils belonging to the College."‡ The many improvements made by the President, and especially his great victory in the conflict before the General Assembly for the independence of the College, shed a lustre upon his administration. But they operated at the time to raise up against him numerous enemies, who excited grievous disorders in College, and cast a cloud over his last days. Though he was a man of imperious will, I have the authority of President Woolsey for saying that "probably no college officer in New England has ever devoted himself to his College with more untiring zeal and disinterestedness, and on the whole with more success, than President Clap."

We have now gone through the storm in which the church was planted and the story of its future growth is more pleas-

* For a more full explanation of President Clap's views, see Appendix, No. VIII.

† This ancient house is still standing on York street, south of Chapel street.

‡ Connecticut Gazette, July 2, 1763.

ant. Let us turn to contemplate, for a moment, the life and character of the first Pastor. Dr. Daggett was a native of Attleborough, Massachusetts; he was born September 8th, 1727; and was graduated at this College, with honor, in 1748. He had been a minister at Smithtown five years, when he was called to his place here. He is described by one who knew him, as being in person "of about the middle height, strong framed, inclining to be corpulent, slow in his gait and somewhat clumsy in his movements." He was a man of respectable abilities; well read in theology, but not learned in other branches of knowledge. It was the practice of Dr. Daggett and of his successors, down to a recent period, to preach a course of sermons on systematic theology. These were mingled with miscellaneous discourses, and extended through the four years,—it having been the design to combine in one department the functions of Pastor and Teacher of Divinity.* Although chosen to defend a theological interest, it is a noteworthy fact that Dr. Daggett kept entirely aloof from controversy, and contented himself with discharging his official duties in College. His sermons are stated by Dr. Dwight to have been, in the estimation of the older part of his hearers, "judicious, clear, solemn and impressive."† It was complained, however, that his preaching lacked inspiration, and that his discussions were too dry and abstract to interest the young. Such murmurs were owing in part to the rise of a new school, composed of such men as Trumbull, Dwight, and the elder Buckminster, who devoted themselves with zeal to the study of Rhetoric

* "The Professor of Divinity preaches Sermons in the Chapel every Lord's Day, in the Course of a body of Divinity, Doctrinal and Practical; and occasional Discourses or Lectures at other Times; and frequently gives private Counsel and Instruction."—*President Clap's History of Yale College*, p. 81.

† "The Professor [Daggett] was an instructive and excellent preacher: his sermons were enriched with ideas and sound divinity; were doctrinal, experimental and pungent. He was acceptable to the legislature, clergy, and people in general."—*Trumbull, History of Connecticut*, Vol. 2, p. 326.

and Literature, and by their more brilliant writing, made the style of the former period seem spiritless. That Dr. Daggett was not destitute of wit, may be inferred from a passage in his account of the dark day of 1780, published in one of the newspapers at the time. "The appearance," he says, "was indeed uncommon, and the cause unknown; yet there is no reason to consider it as supernatural or ominous. It is therefore hoped that no persons, whether of a vapoury constitution of body, or an enthusiastic turn of mind, will be in the least terrified by it; or inspired to prophesy any future events till they shall come to pass." On the resignation of President Clap in 1766, he was chosen President *pro tempore*, and continued to act in that capacity until three years before his death. One of the most memorable actions of his life was the part he took in defending the town against the British, on the 5th of July, 1779. A large force under General Tryon had landed the evening before, in the south part of West Haven. To give the inhabitants time to remove their goods, a volunteer company of young men, of whom many were students, marched out under the command of James Hillhouse,* to check their approach. As this gallant corps of youth was passing West Bridge, they were overtaken by Dr. Daggett on horseback, riding at a furious rate. Having addressed them a few patriotic words, he rode on in advance, and took his station on a hill a little apart from the rest. Here, as he was attempting to gain a covert of bushes, he was surprised by the advance of the enemy, fired upon, and soon taken prisoner,—not, however, until he had discharged his musket at them from a distance of only twelve rods. With difficulty, they were induced to spare his life. He was cruelly

* The Hon. James Hillhouse was a graduate of the College, in the class of 1773. He was a statesman of the school of Washington, and his eminent services to his country form a part of our public history. He was a most valuable friend to the College, and served for half a century in the office of Treasurer. Mr. Hillhouse died in 1832, at the age of 78 years.

beaten, robbed and compelled to march into town under a burning sun. He was then released, but never fully recovered from the effect of his sufferings.* He had resigned the Presidency in April, 1777, but he continued to perform the duties of his Professorship until his death, which occurred after a short illness, November 25th, 1780. The funeral of Dr. Daggett was attended by a great concourse of people. A sermon was delivered on the occasion by President Stiles, and a Latin oration by one of the resident graduates.

A few months after the death of Dr. Daggett, the Corporation met to deliberate upon the choice of a successor. The two candidates were Mr. Abraham Baldwin, then a Tutor in College, and Rev. Samuel Wales. Mr. Baldwin was elected, but having been called to preside over the new University of Georgia, he declined the appointment.† At a subsequent meeting in September 1781, Mr. Wales was therefore chosen to fill the vacancy, and was inducted into his office on the

* Dr. Daggett's own account of this affair may be found in Barber's Historical Collections of Connecticut. Two silver cups which had been presented by President Clap in 1757, for the communion table, were carried away by the British on the occasion described above. In 1782, several members of the church united in giving two cups to take the place of those lost. On the list of these donors, as recorded by Dr. Stiles, are the names of Samuel Austin, Abiel Holmes, Jedediah Morse and Richard Salter Storrs. On the same page of the Church Records, is the following notice of a donation made for another purpose: "Dec. 13, 1781. At the public Thanksgiving there was a Contribution amounting to £8. 1. 6., Silver Money, in the College Chapel, for the sufferers at New London lately burned by the enemy."

† "Mr. Baldwin was invited to Georgia to preside over the University of that State; but the institution not being organized, he entered on political life. In 1785, he was chosen a delegate from Georgia to the old Congress. In 1787, he was sent a delegate to the Convention in Philadelphia, which framed the present constitution of the United States. On the adoption of the Constitution, he was a member of the House of Representatives till 1799; when he was transferred to the Senate, where he continued till his death. He was born in New Haven, September, 1754, and died in the city of Washington, March 4, 1807. Among other preachers in the College Chapel during this vacancy in the Professorship of Divinity, was Mr. Joel Barlow, then a candidate for the ministry, more extensively known as the author of the *Columbiad*."—*Prof. Kingsley*.

12th day of the following June.* This eminent divine was born in Raynham, Mass., in March, 1748, and belonged to the class of 1767, which includes on its list the distinguished names of John Trumbull, Governor Treadwell and Nathanael Emmons. Having taught for a while in Dr. Wheelock's Indian school at Lebanon, and served for a year as Tutor, he was ordained in 1770, at Milford, Connecticut. There he continued, with the exception of a short time, when he held the office of Chaplain in the Revolutionary army, until his election to his office in College. Dr. Wales is described as intellectual and imposing in his personal appearance, as grave in his deportment, and as combining in his religious character warm emotions with deep principles. He belonged to the new school, which set a high value on literary culture, and hence possessed the graces of style that were missed in his predecessor. All agree in ascribing to Dr. Wales a singular power of eloquence. His discourses were the result of elaborate study, and were solid and edifying, as well as attractive. But his career of usefulness was short. He was soon attacked with a nervous disease, which gradually became an incurable epilepsy. While in the pulpit, he was not unfrequently seized with a paroxysm of his disorder, and obliged to suspend the service. A voyage to Europe, undertaken for the benefit of his health, proved ineffectual; and after enduring much suffering for several years, being at times deprived of reason, he died on the 18th of February, 1794. The funeral sermon was preached by Dr. Dana, and his eulogy was pronounced in Latin by President Stiles.† In his epitaph, which is also believed to have been written by Dr. Stiles, he is said to have

* The meeting of the Corporation for the examination of Dr. Wales, was held at Hartford on the occasion of the Annual Election. He was examined not only with reference to his proficiency in theology, but also in other branches of science, including Natural Philosophy.

† In this discourse, President Stiles "announced his text (I Sam. xxv. 1) in the original Hebrew, and the discourse itself was in Latin; the last exhibition of the kind, probably, in New England."—*Kingsley's Life of Stiles*, p. 60.

filled the Professorship of Divinity in the College “with distinguished reputation and honor, for almost twelve years ; eminent for superior abilities, solemnity in pulpit eloquence, for clear and just views in theology, and a most venerable piety.”

During the prolonged illness of Dr. Wales, it became the duty of the President, with such assistance as he might procure, to supply his place. At his election in 1777, Dr. Stiles had likewise been appointed Professor of Ecclesiastical History, and he was accustomed to deliver, each week, a lecture on that subject in the Chapel. While possessing decided points of excellence, as a preacher, his constant impulse to communicate his stores of learning, made him less fitted for the pulpit than for the chair of instruction.* It having become clear that Dr. Wales would never be able to resume his office, the Corporation had proceeded, in September, 1793, to choose a successor. Dr. Lathrop, of West Springfield, Mass., was elected, but declined the call. After the accession of Dr. Dwight to the presidency, several attempts were made, without success, to fill the vacancy.† The duties of the place continued to be discharged by the President, at the request of the Corporation, annually repeated, until the

* The theological character of Dr. Stiles is discussed in the Appendix, No. IX. It is an ancient custom for the President, on Sunday, to sit in the pulpit with the Professor of Divinity. The Biographer of Dr. Stiles observes of him : “ On the Lord’s day, he was peculiarly attentive to the preservation of order and decency ; and to this end, strictly enjoined it on the Tutors to visit the chambers of the students on that day. When the Professor of Divinity began his sermon in the Chapel, the President rose and cast his eyes, with minute attention, over all the students, first on one side of the Chapel, and then on the other, to see that they were properly seated and decently attentive. By such vigilant inspection, he preserved a stillness and solemnity, which the eminent talents of the Professor might not, alone, have uniformly insured.”

† The persons successively chosen to the office, at this time, all of whom, for various reasons, declined the appointment, were the Rev. David Parsons, of Amherst, Mass., Rev. John Gemmil, of Pleasant Valley, Pa., Rev. Charles Backus, D. D., of Somers, Conn., and Mr. Henry Davis, then a Tutor in College. Mr. Davis was prevented from taking the office, only by ill health.

year 1805, when he consented to take the Professorship of Divinity, in connection with the office to which he had first been chosen.* Previous to this time, he had preached on Sunday mornings, from brief notes, the sermons comprised in his theological system. These he now wrote out and delivered to successive generations of students, until the end of his life. They underwent, however, much revision from time to time ; and his miscellaneous discourses, which were usually given in the afternoon, and were from the first more fully written, continued to multiply. The recitations of the Senior class before him on Saturdays, always related to some theological topic ; and on the evening of Saturday, it was his habit to attend the devotional meeting established under President Stiles, in 1780. The great merits of Dr. Dwight are never questioned : his character requires no eulogy ; and I shall simply state the impressions I have gained from the perusal of his theological writings, and from the reports of those who enjoyed his teaching. With the name of President Dwight, we always associate the conception of a large, well balanced, well furnished mind. His reading, especially in youth, was extensive ; and would have been more thorough, had not his eye-sight been early impaired ; and his travels, together with his chequered experience, as legislator, chaplain in the army, and parish minister, had shown him many phases of life. His temper was ardent to a fault, but at the same time generous and magnanimous. He was, in a degree, conscious that nature had marked him for a leader, and qualified him for a wide influence : and this just feeling of superiority lent power and dignity to all his performances. Says one who is able to testify on this point, as few are,—“ he was preëminently a conscientious, disinterested man, under the influence of a deep and earnest piety, without the least pretense or affectation of sanctity. His character has often presented itself to my admiration and

* For remarks on the progress of the New Divinity, see Appendix, No. X.

love, but never so impressively as under the aspect of so much greatness, controlled by so much principle.”*

The sermons of Dr. Dwight, if they seldom strike out trains of original thought, present in a lucid form, and defend by apposite and fervid argument, the great substance of established truth. If he does not, like his illustrious ancestor, President Edwards, display the genius of a discoverer in the department of religious science, he is free from the faults into which the discoverer is liable to fall. His writings are not marred by exaggerated statements or one-sided views of Christian doctrine. They are so judicious and moderate in handling difficult and controverted themes, so candid in dealing with error, so affectionate in their tone, and withal so complete in the range of topics discussed, that notwithstanding all that has been written since, I know not where to find a system of theology more worthy to be read.

Of the influence of Dr. Dwight within College and abroad, there will be an occasion to speak in another part of the discourse. The effect of his exertions and example in elevating the current style of preaching, may be mentioned here. He broke up the metaphysical mode of discussion so prevalent at that time in the pulpit, and introduced a more popular and instructive method of address. In this needed reform, which brought religious truth to bear on all classes of the community, he did more, perhaps, than any of his contemporaries. The death of Dr. Dwight occurred on the 11th of January, 1817. A discourse was preached to the immense assembly gathered at his funeral, by the Rev. Dr. Chapin, of Rocky Hill; and a month later, an appropriate eulogy was pronounced on his life and character, by Professor Silliman.

At the next Commencement, my honored predecessor, Dr. Eleazar T. Fitch, who was then a resident graduate of the Andover Theological Seminary, was elected to the Professorship of Divinity. He was inaugurated and or-

* From the Rev. Dr. Taylor's Letter in Sprague's Annals of the American Pulpit.

dained, on the 5th of November, 1817. The sermon on that occasion was preached by the Rev. Dr. Elliott, of East Guilford, (now Madison,) a member of the corporation. In consequence of the increased number of students, the old chapel which had been used for public worship more than sixty years, was found to be too small to accommodate them; and the present edifice was erected, and dedicated on the 27th of November, 1824. Dr. Fitch closed his long and able ministry by resigning his office at the Commencement in 1852. During the thirty-five years in which he sustained the pastoral office, there were admitted to the church by profession, four hundred and forty persons, and by letter, nine hundred and forty-five,—in all, thirteen hundred and eighty-five communicants.* It is convenient to mention in this place, that the Confession of Faith and Covenant now in use, were introduced when Dr. Dwight became the pastor.† The previous confession, which was drawn by President Clap, was equally short and simple. The practice of incorporating an entire system of theology into the creeds of our Congregational Churches, came into vogue with the dissensions that followed the great Revival. Our Church has happily kept clear of this pernicious and unjustifiable custom. While it has properly required of its teachers at their ordination, a full and satisfactory statement of their belief, it has only exacted of its communicants an assent to such articles of faith as lie at the foundation of Christian experience. In this way, it has excluded from communion few, if any, real believers. On this catholic and only lawful basis, may it always continue to stand!

Thus far your attention has chiefly been directed to the external affairs of the Church, and to the succession of its pastors. We turn now to contemplate the events that per-

* Could Dr. Fitch be persuaded to publish his Discourses, they would be seen (aside from their importance as contributions to theological science) to have a homiletic value, excelled by no similar work ever produced in this country.

† They may be read in the Appendix, No. XI.

tain more closely to its spiritual life and history. Numerous revivals of religion, extending backward in a series over more than a century, deserve particular notice. The first of these, of which we possess an account, occurred in 1741, about fifteen years before the Church was organized.* It was occasioned in part by the labors of Whitefield. This celebrated man made his first visit to New Haven the preceding year. He preached several times, and in one of his sermons, as he reports in his Journal, “spoke very closely to the students, and showed the dreadful ill consequences of an unconverted ministry.” The interest in religion excited by his preaching, continued to increase after his departure. In March, 1741, the Rev. Gilbert Tennent, the celebrated revival preacher of New Jersey, came to this place and remained for a week, preaching often in Mr. Noyes’s Church, and two or three times in the College Hall. “Every one in College,” says an eye-witness, “appeared to be under a degree of awakening and conviction.” It was observed that the old distinction of higher and lower classes, was entirely broken over; and the more zealous students visited every room, conversing on the subject of religion with the utmost freedom and plainness. Among the persons thus visited was a Senior, who though belonging to a church, had begun to feel that he had never experienced the power of religion in his heart. In a narrative written long afterwards, he says of his visitor, then a member of the Junior class: “I was not at a loss as to his design in making me a visit then, determining that he came to satisfy himself whether I were a Christian or not. And I resolved to keep him in the dark and to prevent his getting any knowledge of my state of religion. I was therefore wholly on the reserve, being conscious that I had no religious experience or religious affections to tell of.

* There was a revival in New Haven in 1736. Among the persons then converted was Aaron Burr, afterwards President of the College of New Jersey, who was at that time pursuing his studies here, as a resident graduate.—*Bacon’s Historical Discourses*, p. 206.

In his conversation with me, he observed that he believed it impossible for a person to be converted, and to be a real Christian, without feeling his heart at some times at least, sensibly and greatly affected with the character of Christ, and strongly going out after him, or to that purpose. This remark struck conviction into my mind." The result was his conversion, and the formation of a religious character whose purity has seldom been equalled. For the writer of this narrative was Dr. Samuel Hopkins, Author of the System of Divinity. And the young man who ventured thus to address him was David Brainerd. A few months before entering College, while walking in a solitary place in the evening, meditating on religious truth, the mind of Brainerd had been illuminated with new views of the Divine excellence, and he had caught sight "of a glory in the character of God and in the way of salvation by the crucified Son of the Most High," which he had never before discerned. In this experience, which grew more refined and exalted, he went on for a few years, until overcome by the hardships of his missionary service among the Indians, he laid down his life at the age of twenty-nine. The extent of this first revival, as well as its results, are thus described by President Edwards. "It was for a time," he says, "very great and general at New Haven, and the College had no small share in it. That Society was greatly reformed; and the students *in general* became serious, many of them remarkably so, and much engaged in the concerns of their eternal salvation. However undesirable the issues of the awakenings of that day have appeared in others, there have been manifestly happy and abiding effects of the impressions made on many of the members of that College." More than half of the students in the three upper classes devoted themselves to the ministry; and it is said that a large part of those who selected other employments, were distinguished through life as the friends of vital religion.

In the year 1745, Whitefield made his second visit to New

Haven. The extravagance of some of his itinerant imitators whom he was supposed to encourage, together with the unjust and imprudent remarks which he had published concerning the clergy and the colleges, had given great offense to many good men. The General Association, on learning his intention to travel through the State, passed a vote of disapprobation, and requested the ministers not to admit him into their pulpits. Accordingly he was not invited to preach in Mr. Noyes's Church. But he preached from a platform raised in front of Mr. Pierpont's house* in Elm street, to a vast concourse assembled from this and the neighboring towns. It is probable, however, that the opposition made to him, and the contentions that had sprung up in town, prevented his discourse from producing the wonted effect.

The next revival took place in 1757, soon after the commencement of Dr. Daggett's ministry. How extensive it was, the Records do not enable us to determine. On account of the controversies attending the formation of the church, but few of the students then in College came forward to join it. Of the one hundred and fifty-seven persons in the four classes, only eleven were at any time connected with the College Church, although not less than one-third of the whole number, afterwards became ministers.

I have ascertained that, in 1764, Whitefield visited New Haven for the third time, and, as is supposed, preached in the College Chapel. An extraordinary event had occurred just before his arrival. Some Frenchmen residing in town, who had remained neutral in the war between England and France, in which the Colonies were actively engaged, had taken mortal offense at the conduct of certain wild students. Determined on revenge, they gained admission into the kitchen where the food for the commons was prepared, and contrived to mix arsenic with a dish that was to be placed on the table. A great number of the students were seized

* Which stood on the spot now occupied by the house of Mrs. Judge Bristol.

with severe illness; but by immediately resorting to medical aid, most, if not all, recovered. It was remembered that Whitefield made this singular occurrence an occasion of giving a solemn admonition to his hearers, and a considerable number were brought to repentance.* After he had taken leave of the students, "such was the impression he had made on their minds, that they requested the President to go after him, to entreat for another 'quarter of an hour's exhortation!' He complied with the request, and the effect was what he called 'the *crown* of the expedition.'"[†]

* The fact of Whitefield's third visit, was first brought to my notice by the brief memoir of Dr. Isaac Lewis, in Sprague's *Annals of the American Pulpit*. Dr. Lewis was one of the persons thus affected by Whitefield's discourse. He frequently narrated the circumstances; and the text of his funeral sermon (which was delivered in 1840 by Rev. Noah Coe) was I Cor. iii. 11; "the same text with that upon which Whitefield preached the sermon in Yale College Chapel, which had been the means of awakening his mind to religion more than three quarters of a century before." Mr. Coe states that Dr. Lewis used to repeat the text as Whitefield pronounced it with his Welsh accent: 'For other *foundash*-on can no man *laa* [a as in *lad*] than is *laad*,' etc. An account of the poisoning of the students' food is given in the following extract from a letter to Dr. Stiles, from his father-in-law, Mr. John Hubbard. This letter is dated at New Haven, 16th of April, 1764. "Last Saturday, being at court, about noon, we were surprised by a very melancholy story from College. Eighty-two of the students were seized with violent vomiting, great thirst, weakness in the extremities, and some with spasms and other symptoms of poison. By the use of emetics, oleaginous and mucilaginous draughts, they are recovered, saving that some are yet weak in their joynts, and affected in their eyes. The Physicians conjecture it to be arsenic mixed with the cake on which all breakfasted. The French people are very generally suspected. There has been as yet no enquiry by the civil authority, hoping that something may transpire that may be taken hold of."

It seems strange that Whitefield preached in the College Chapel, after the condemnation pronounced upon him by the faculty. Yet, twenty years had passed away since "the Declaration" against him had been published; the College had meantime come into sympathy and coöperation with the New Light ministers, and Whitefield about this time made peace with the faculty of Harvard. Hence, as it would appear, his relations to the Rector had become so amicable, that the latter invited him to preach. It is pleasant to be assured that this Apostle in love and zealous labor left his benediction on our College.

[†] Belcher's *Life of Whitefield*, p. 380.

For about fifteen years after this, we have no knowledge that there was any special attentiveness to religion here. But we find the following passage in the diary of Dr. Stiles, written in 1781, while he was acting as Professor of Divinity: "Praised be God! I have reason to hope the blessed Spirit hath wrought effectually on the hearts of sundry, who have, I think, been brought home to God, and experienced what flesh and blood cannot impart to the human mind."* Under the labors of Dr. Wales, a revival of religion began in 1783, of which an account is given by Dr. Holmes, in his life of President Stiles. "In the course of this summer (that of 1783,) considerable additions," he says, "were made to the College Church. It had never been so large since its foundation, as it was rendered by these accessions. The President and the Professor of Divinity had previously entertained great solicitude for this little flock, which was almost entirely composed of members of the Senior Class, who were soon to leave the University. The admission of eighteen new members from the other classes within one month, was justly viewed as a very interesting and joyful event. The writer, at least, must charge himself with impiety, should he forget an event of which he was an eye-witness, and which he is certain caused many thanksgivings to God.†"

After the persons converted in this revival had gone from College, there followed a long period of gloom in its religious

* Dr. Stiles has left in the Book of Records of the Church, the following statement of the number of members present on several occasions, when he administered the Lord's Supper:—1780, Dec. 3, to 12 communicants; 1781, Jan. 7, to 15; March 4, to 13; April 1, to 13; May 6, to 9; July 1, to 17; Aug. 5, to 14; Sept. 2, to 14; Dec. 2, to 17; 1782, Jan'y 6, to 13; March 3, to 15; April 7, to 16; May 5, to 9." On the accession of Dr. Wales, the whole number of church members, including the College officers, was twenty-one.

† Holmes's Life of Stiles, p. 286. After recording in the Church Records the names of ten persons admitted, on profession of their faith, at the Communion, July 27, 1783, Dr. Wales appends the ejaculation: "Triuni Deo Gloria et Laus!"

affairs. The war of the Revolution had left the piety of the country in a very depressed condition. The shallow and contemptuous infidelity of the French school was widely diffused; and was mingled in the cultivated class with the more plausible theories of English Deism, and with the skeptical speculations of Hume. Unbelief had become prevalent and respectable in College. The number of professed Christians had dwindled to eight or ten; and on one occasion, but a single undergraduate communicant, Mr. Shubael Bartlett, of the class of 1800, was present at the communion. It was in this state of things that Dr. Dwight assumed the presidency, and began to exert his commanding eloquence to stay the progress of error. He preached to the candidates for the Baccalaureate in 1797, his celebrated sermons on the "Nature and Danger of Infidel Philosophy." With fair and strong argument, he attacked the foundations on which the infidel schemes were built, blending his reasoning with powerful invective and pathetic appeals to the conscience and heart. These masterly discourses turned the tide of feeling against the opponents of Christianity. Not only in College, but throughout the country and in Great Britain, where they were soon republished, they greatly strengthened the cause of religion. At the same time, in consequence of a religious awakening in the surrounding region, the number of pious students was somewhat augmented. The spring of 1802 marked the commencement of a great revival in College. The attentiveness to religion soon became general. Says the Rev. Dr. Porter, of Farmington, who was then a member of the Junior class: "Those were truly memorable days. Such triumphs of grace, none whose privilege it was to witness them, had ever before seen. So sudden and so great was the change in individuals, and in the general aspect of the College, that those who had been waiting for it, were filled with wonder as well as joy, and those who knew not 'what it meant,' were awe-struck and amazed. Wherever students were found, in their rooms, in the Chapel, in the Hall, in their

walks about the city, the reigning impression was, ‘surely God is in this place.’ The salvation of the soul was the great subject of thought, of conversation, of absorbing interest; the convictions of many were pungent and overwhelming; and the ‘peace in believing’ which succeeded, was not less strongly marked. Yet amidst these overpowering impressions, there was no one, except a single individual, who, having resisted former convictions, yielded for a short time to dangerous temptations, in whose conduct anything of a wild or irrational character appeared.” The same state of feeling continued over the vacation and during the summer. Of the two hundred and thirty students then in College, about one-third were converted, among whom was the distinguished Secretary of the American Board of Missions, Jeremiah Evarts. About thirty-five of these entered the ministry.* The limits of the discourse forbid that I should describe at length the numerous revivals which have occurred, at intervals of a few years since the beginning of the present century. The leading events connected with them, have been before narrated in an Article by Professor Goodrich. Under the preaching of Dr. Dwight, came another revival in 1808, occasioned very much by his affecting sermon on the young man of Nain, whom the Saviour raised from the dead; still another in 1812–13, when Elias Cornelius was the first of twenty converts; and two years afterwards, a fourth revival, when not far from eighty students began the Christian life. The immediate cause, in the last case, of the great change, was the reading at Sabbath evening prayers, of an account of the death of Sir Francis Newport, since published in the form of a tract. It was then the custom for the members of the Senior class, in their or-

* It is a noteworthy fact that immediately after the converts in this revival left College, and new classes entered in their place, the Church was again reduced to the number of twelve or fifteen members. The circumstance shows how speedily the religious aspect of College may be entirely altered by the departure of one company of students, and the arrival of another of a different character.

der on the catalogue, to read at prayers on Sunday night, a short sermon, or other piece, selected by the faculty.* “The person” (I quote from Dr. Goodrich) “to whom the duty fell that evening, was very far from being seriously inclined ; but the solemn recitals of the narrative, which he had never before seen, affected his mind so deeply that he read with increased emotion as he advanced, and at last ended in a faltering accent and with tears. Such an exhibition of feeling, where it was least expected, operated at once, with a kind of electric power, on the whole body of the students. Nearly every individual in College became anxious for the salvation of his soul ; and those who had been most thoughtless, seemed to be most affected.” The revivals in 1820, 1825, and 1827, added largely to the number of Christian disciples ; but perhaps the most memorable reformation of this sort in the history of the College, occurred in 1831, when the attention to religion was universal. At that time, not less than seventy-four were added to the College Church, and about thirty to other Churches : while the number of converts in town of every denomination, was estimated at nine hundred.† The revivals in College, both ancient and recent, have been under the guidance of experienced and discriminating men.‡ They have not been seasons of mere agitation ; but times when religious instruction has been carefully imparted. They have been proved to be genuine by the improvement in morals, which has invariably followed in their train. And they have supplied the Churches of the land with a body of ministers, whose ability and devotion to their

* In early times, it was the practice of both resident graduates and undergraduates to commit sermons to memory, and “pronounce them publicly in the College Hall.”

† Further details of this revival are given in the Appendix, No. XII.

‡ It was the custom of Dr. Dwight to insist on the spirit of obedience as the principal evidence of a genuine conversion to God, and to discourage a reliance on excited emotions. “To form that spirit and direct it aright,” says Professor Goodrich, “was the great object of his instructions to young believers.” He taught them to find satisfying proof of their sincerity by living a holy life.

work are beyond a question. If in later days the revivals have not been of so marked a character, they have been more frequent ; and the Church has seldom, for any length of time, been as large, either absolutely or relatively to the whole number of students, as it is now. The series of revivals to which I have adverted, has shown the importance of the Church, and its value to the College. The union of Christian students in this way, secures concert of action ; the entire community, by hearing the same teaching from the pulpit, which may be adapted to its special condition, is in a state to be more easily affected by the Gospel ; and a common sentiment, when it is once aroused, can be far more safely guided.

In recounting its religious history, it is proper to notice what the College has done for theological science. The fathers of New England theology—Edwards, Bellamy, Hopkins, West, Smalley, Emmons, and Dwight—went forth from Yale.* The first and most eminent of these, after taking his degree, remained here for several years as resident graduate, and afterwards as Tutor. Here, in his own judgment, his religious life began: here his principles were formed, and he received the discipline which prepared him to take the highest rank in the field of intellectual science. Bellamy, who was converted soon after leaving College, and Hopkins, were pupils of Edwards. From Hopkins, West derived his theology ; Smalley studied with Bellamy, and Emmons with Smalley. These men, and especially the foremost one among them, who gave the impulse to all the rest, have strongly influenced the thinking of the age. Whatever is distinctive in American theology as contrasted with the general theology of the Church, may be traced to them. And they have not acted upon this country alone. The two men, who,

* The younger Jonathan Edwards is the only one of the leading expounders of the New Divinity who was educated elsewhere. He was a graduate of Nassau Hall.

considered as theologians, have perhaps enjoyed the highest consideration among the later English divines,—Chalmers and Andrew Fuller, acknowledge that they were taught their science by President Edwards. No work on systematic divinity has had such currency and authority in Great Britain, at least outside the established Church of England, as the Sermons of Dr. Dwight. In that country they have passed through not less than forty editions. So much has been done by the school of divines educated at this College, in moulding theological opinion. The leaders of the various parties in theology among us, who have contended in recent times, were most of them instructed by Dr. Dwight, and profess to deduce their views from his teaching. Yale College has borne a theological stamp from the outset. Its chief design was to furnish the churches with competent ministers of the Gospel. For a long time, theological studies, including the Hebrew language, held a prominent place in the undergraduate course. The President was a teacher of Divinity, and the first professorship created was in that department.* For a long period, after the need of a more extended course of preparation for the ministry began to be felt, Dr. Dwight taught classes of resident graduates, who were looking forward to the sacred office. And, at length, in pursuance of a design which he had long cherished, and by the aid of a benefaction given at his request, the means for theological training were enlarged by the creation of a separate department,—the Corporation founding their act on the declaration so often made before, that, “one of the principal objects of the pious Founders of this College was the education of pious young men for the work of the ministry.”† In the Seminary thus originated, about six hundred young men have received instruction, of whom a large part are laboring with zeal and success in the Western States.

The large concern the church has had in the educational

* See Appendix, No. XIII.

† See Appendix, No. XIV.

influence which the College has exerted abroad, entitles this topic to special attention. The founder of Dartmouth College, Dr. Eleazar Wheelock, who was an advocate of the New Divinity, and an effective preacher in the great revival, was graduated here in 1733. The persons most efficient in establishing New Jersey College, including its first three Presidents, John Dickinson, Aaron Burr and Jonathan Edwards, were graduates of Yale.* The first President of the University of Georgia, Josiah Meigs, was educated and had served as Professor, in this institution. The first President of Williams College, Dr. Ebenezer Fitch, who was also an active agent in founding it; the first two Presidents of Middlebury College; the first President, and all the Presidents but one of Hamilton College; the first President of Wabash College, the first President of Jacksonville College; the first President of Beloit College—leaving out others of whom I cannot speak with entire certainty—were graduated at Yale, and were most of them, if not all, members of the College Church. Jacksonville College was established by a colony of seven young men from this Theological Seminary. Yale has furnished forty Presidents to thirty different Colleges, and one hundred and fifteen Professors, of whom some have gone to nearly every State of the Union. In building up special schools of theology, also, many who are indebted for their religious training to this Church, have had a conspicuous part. Not to speak of the first instructors of our own institution, it is sufficient to advert to the labors of Stuart and Griffin at Andover, of Beecher at Cincinnati, and of Nettleton and

* Dr. Stiles took a deep interest in the establishment of Brown University, and the charter of that venerable institution was drafted by a committee consisting of him and Mr. William Ellery. According to Professor Kingsley, "it is highly probable, from internal evidence, that the charter was drawn principally by Dr. Stiles; Mr. Ellery having little concern in preparing it, except to see to the correctness of the legal language. Whoever drew it, he had previously before him the charters of Yale College, and was familiar with the questions which had arisen with respect to them." "It is, undoubtedly, in many respects, one of the best College charters in New England."—*Life of Stiles*, p. 35.

Tyler at East Windsor. And I would not, in alluding to what the College has done for education, omit the name of Thomas Hopkins Gallaudet, whose views of Christian duty were gained under the preaching of Dr. Dwight, and to whose benevolent activity the various establishments in different States for teaching the deaf and dumb, owe their existence. Could we get at the history of the countless academies scattered over the length and breadth of the land, we could better appreciate the vast aid which members of this congregation have rendered to the cause of piety and learning, during the century that is past.

Still more, on this occasion, are we called on to notice the part taken by this Church, and by the College before the Church was formed, in the work of Missions. The first missionary to the Stockbridge Indians, the pious John Sergeant, was educated here, was converted in College, and after he had completed the course, remained four years in the office of tutor. His successor at Stockbridge was Jonathan Edwards, who found time in the leisure hours of three months, while diligently preaching to the savages, to compose the treatise on the will, which has caused him to be regarded by the ablest men of the age as "a prodigy of metaphysical acumen." John Brainerd, who followed his brother David in laboring with self-denying love among the Indians in New Jersey, was also a graduate of this College in the class of 1746.* The whole number of Yale graduates who have been engaged in Home Missions, has not been ascertained; but you cannot travel far in any of our new States without meet-

* Israel Brainerd, another brother of David Brainerd, entered Yale College, but died before the time for his graduation, and is buried in the cemetery at New Haven. President Edwards says of him, "that he was an ingenious, serious, studious, and hopefully pious person; there appeared in him many qualities giving hope of his being a great blessing in his day. But it has pleased God, since the death of his brother [David,] to take him away also. He died at New Haven, January 6, 1748, of a nervous fever, after about a fortnight's illness." —*Life of Brainerd in Edwards's Works, Vol. X, (Dwight's Ed.)* pp. 4 and 6.

ing with men who were trained either in the College or the Seminary. Among the pioneers in different portions of the foreign field, may be mentioned Meigs, one of the first missionaries to Ceylon, Thurston and Whitney, of the first company that went out to the Sandwich Islands, Champion, one of the band who commenced the mission in South Africa, and Parker, an early and efficient missionary in China. The whole number of foreign missionaries from this College, has been about fifty;* and if this number appears not so large as it should be, it deserves to be remarked that many of the persons on the list have been eminent for their talents and scholarship, and are such as would have attained to high distinction, had they chosen to stay in their own land. I need only remind you of Azariah Smith, and the wonderful energy displayed by him in his missionary career; of the saintly Stoddard, who joined our Church by profession of faith, while a member of College; and of Eli Smith, who earned, while doing his appropriate duties, so honorable a place in the esteem of scholars. Several of the younger missionaries on this list who are now living, have been encouraged by their instructors here, to undertake their work, on account of their high intellectual, as well as spiritual excellence. In their connection with this Church, in their endeavors to benefit their fellow students, they had shown an uncommon power to do good, and a readiness to exert it.

In regard to the education of ministers, their total number, since the foundation of the College, is upwards of sixteen hundred and fifty, or more than a quarter of its graduates. As might be expected from the state of the clerical profession in former days, compared with other pursuits, the proportion of ministers, though gradually falling off even then, was larger the first seventy years than afterwards. Beginning with 1775, and casting the time since into sections of fifteen years, we find the ratio of ministers to have been

* For a list of the missionaries educated at Yale College, see Appendix, No. XV.

highest between 1820 and 1835. But in the period ending with 1850, the ratio was above that of the period which ends with 1820, and equal to the average of all these periods added together, if we leave out the fortunate epoch I have mentioned, which terminates in 1835.* Since 1850, our means for a calculation are inadequate; but the number of ministers appears likely to increase, rather than grow less, for several years to come. From the statements just made, it will be seen that the College is not heedless of the chief end for which it was established.

In bringing this historical sketch to a close, permit me to say how strongly I have been impressed with the progress of the College during the last century. I do not refer to the increased number of students, or to the richer advantages for culture afforded them; but to the striking improvement in the morals of College, and in the general tone of sentiment and behavior.† Let us thankfully acknowledge that the present is a great deal better than the past. While there is room for much further advance in this direction, it is still true that much has been done already. The Pastors and members of this Church, in their successive generations, have not labored here in vain. It is a popular idea that a College is more wicked than other places, and a company of students more corrupt than other classes in society, and that a Church in College is of necessity, or in point of fact, grossly deficient in godliness. Such ideas are wholly groundless. These current notions spring out of fallacies, which might be easily exposed. The career of the men who have been trained in this College, and in the College Church for the past hundred years, one would think, might serve as an answer to such injurious charges.

In this survey of the past, two thoughts have struck my mind with new force. The first is, *the great privilege we have in being connected with the Church in this ancient seat*

* See Appendix, No. XVI.

† See Appendix, No. XVII.

of learning. We labor for Christ in the place where the honored men who have passed before us to-day—Dwight, Daggett, Clap, Stiles, Wales—gave their lives to the same cause. Here their prayers went up to Heaven on behalf of the generations that were to follow, when their work should be over. Their footsteps have worn the ground where you daily tread. And your walks go near their graves. Here Jonathan Edwards meditated on the glory and sweetness of the Saviour; and here a long line of holy men, from Brainerd to Stoddard, have communed with Heaven. There is no room which has not been filled with the voice of supplication; none which has not witnessed the consecration of some youthful heart to God. How many hundreds who had looked for nothing here but human knowledge, have drank at that deeper fountain which quenches the soul's thirst forever,—the well of water, springing up unto everlasting life! How many earnest lives have had their germs in purposes formed on this hallowed spot! Run your eye over the catalogue of the Church, and you will fall on many a name identified with the progress of science and religion. There, on one page of the old register, stands the record, in the hand-writing of Ezra Stiles: "James Murdock of the Sophomore Class, admitted;" and on the same leaf, in the hand-writing of Timothy Dwight, the record: "1798, April 30th, Lyman Beecher of the Junior Bachelor Class,—baptized at the same time." Regarding our Church as one, from the beginning to the present, we might address it in the manner of Paul to the Thessalonians: "from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." Now, will you not deem it a privilege to be connected with such traditions? Is it not a blessing for which we ought to be thankful to God, that we are animated to duty by such examples? Is not our hope of doing good, strengthened at the recollection of what the Spirit of God has wrought here, in other days? No sooner does a student join the College than he

becomes an object for whom petitions have been sent up to Heaven, for many generations. For the pious men before us, have commended the institution to the care of God in future times, and have implored Him to bless with His grace all who should resort to it.

But our responsibility is equal to our privilege. It is incumbent on the older members of the Church to remember that they belong to a religious institution, and to improve the uncommon opportunities for serving Christ put within their reach. An instructor in this School of the Church is not a mere teacher of a given branch of science. He holds a peculiar relation to the kingdom of Christ, and if he be a sincere disciple of the Saviour, he will be interested in the spiritual good of his pupils, and will pray, in the social meeting and in the closet, for their salvation. What the Church in College is to be for the century to come,—what the College is to do for the cause of vital Christianity in the country and through the world,—depends very much on the character of those who are now on the stage and concerned with its management. The future, in a large degree, is in their hands, and will take form according to the type of piety, the degree of fidelity, the warmth of zeal, which they shall manifest. When we stand before the bar of God, may it not be laid to our charge, that we have taken the high places of usefulness, but have been cold, inactive, servants of our Master! “Unto whomsoever much is given, of him shall much be required.”

The obligation resting on the younger class of Christians here, is hardly less serious. Let none complain of the temptations of College life, when so many in years gone by, have overcome them, and been shining examples of Christian excellence. There have been many to adorn the profession of the Gospel, and many have been signally blessed in their efforts to bring their associates to God. Some have been long remembered here for the beauty of their personal character and their earnestness in urging the claims of religion on the attention of others. Not a few of these, having finished

their work on earth, have departed to their reward. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us!"

And let me speak a faithful word to those who are not of the Church, but are living here without God. You enjoy the advantages of a public education in a Christian institution. The call of God in the Gospel, week after week, is repeated in your hearing. In countless ways, He is directing a constant appeal to your sense of obligation, and striving to move you to forsake your sins and return to Him. To make your way through all these influences and to come out with a heart unreconciled to God, is a fearful thing. Beware lest this great neglect of duty end, at the judgment, in your condemnation! Do not, by hating the light or by virtually despising it, bring on yourselves a burden of guilt which you will not be able to bear! But begin this day to seek the kingdom of God and His righteousness! Hear the admonition of His prophet;—"Seek ye the Lord while He may be found, call ye upon Him while he is near!"

A P P E N D I X.

No. I.

TRUMBULL says of Mr. Noyes : “ though he had the gift of prayer, and was edifying in that part of worship, yet he was unanimating and unpopular in his preaching. His zealous and Calvinistic hearers did not consider him as so faithfully and plainly preaching the doctrines of human depravity, of regeneration by the supernatural influences of the Divine Spirit, and of its absolute necessity that men might be saved, of effectual calling and justification by faith only, as a minister of the gospel ought by all means to do. They did not conceive him, as making proper distinctions between true and false religion, and preaching in such a manner as had a tendency to show to hypocrites and secure sinners their danger and misery. From the manner of his preaching, especially on Sacramental occasions, suspicions arose that he did not hold the real divinity of the Saviour.” (Trumbull, Vol. II, p. 340.) Dr. Bacon says of Mr. Noyes’s preaching that “ it was dry in style, dull in delivery, and at best non-committal in respect to those ever litigated doctrines which are the grand objective motives of Christian piety.” (Bacon’s *Historical Discourses*, p. 229.)* Dr. Bacon adds, (p. 233 :) “ that he was an Arminian, never was proved and certainly cannot be disproved.” It should be remembered that Dr. Trumbull would be inclined to regard as Arminians all who looked upon the Revival with distrust. And his Calvinism was of such a nature that (as he once said) he considered Baxter an Arminian. The charges of doctrinal unsoundness preferred against many of the New

* “ I have heard the story that President Clap once undertook to expostulate with Mr. Noyes for not preaching better. ‘ You do not know,’ said Mr. Noyes, ‘ what an ignorant people I have to preach to.’ ‘ Yes, I do,’ said the President, ‘ and I know that as long as you preach to them in this way, they always will be ignorant.’ ”—*Dr. Bacon’s Historical Discourses*, p. 240.

England clergy at that time by active promoters of the Revival, rested on suspicion and inference. It belongs to some future historian to inquire more strictly than has yet been done, into their justice. Says Dr. Stiles in his Rhode Island Sermon, (1760 :) "Many great and pious men are alarmed at a supposed prevalence of Arminian principles through the churches of New England: and others suppose Calvinism greatly erroneous. Under these banners they respectively enlist, combat, conquer and are conquered. The pretext of these names serves to legitimate mutual aspersions which neither party deserve. To me it appears that these jealousies are founded almost entirely on mistake: nor am I aware of any very essential or general alteration of the public sentiment on what we all agree to be the fundamental principles of revelation. From some considerable acquaintance with the ministers of New England, I cannot perceive any very essential real difference in their opinions respecting the fundamental principles of religion. I may be mistaken—but their different manner and phraseology in explaining the same principles appears to me to be their chief difference." (p. 51.) Yet about thirty years afterwards, in 1788, Dr. Stiles writes in his birth-day reflections: "New Divinity excesses on the one hand, and *Socinian errors*, on the other, chequer the state of the churches." His friend, Dr. Chauncey, lived to publish a book in favor of Universal Salvation; and the next generation witnessed the full development of Unitarianism in Boston. While the leading promoters of the great Revival were sometimes unjust in charging particular individuals with holding, especially with *consciously* holding, important errors, they must be allowed, I think, to have sagaciously discerned the tendencies at work in the religious community. "Many of the leading clergy," says Mr. Tracy, "were accused of Arminianism. They indignantly denied the charge. The truth seems to have been that they were moderate Calvinists in their doctrinal discussions, but Arminian in their practical applications,"—in the actual impression made by their discourses.*

* Tracy's History of the Great Awakening, p. 209.

No. II.

The closing passage of Dr. Daggett's voluminous confession of faith, exhibits the principal subjects of dispute in those days, and is here printed, as an interesting monument of the times.

"I sincerely renounce all the Errors and Heresies which commonly go under the Name of Arianism, Socinianism, Arminianism, Pelagianism, Antinomianism and Enthusiasm.—Particularly, I renounce the Doctrines or Propositions following.—The happiness of the Creature is the only or ultimate End of the Creation.—The only, or ultimate End, a Creature can or ought to propose to himself, is his own Happiness.—All Rational Creatures shall finally be happy.—Sin deserves no Punishment, barely in Point of Justice.—All the End of Punishment is the Good of the Creature.—Adam was not created in a State of perfect Holiness, but only had a Power to act virtuously if he pleased.—God created Adam with Dispositions or Inclinations to Sin.—A Disposition or Inclination to Sin, is no Sin, if it be not gratified.—Every man is born into the World, in as perfect a State of Holiness and Rectitude, as Adam was created in.—Man's Duty or Obligation to Obey the Moral Law, is abated in Proportion to their Power.—Nothing can be a Man's Duty, which is not always in his Power.—Adam in a State of Innocency, was liable to Sickness, Wounds and Death.—The Miseries and Calamities of human Life, are no Argument of a Sinful Nature or State, but are brought upon Mankind, considered as innocent creatures, for the Tryal of their Virtue, and to lessen their Temptations.—Every Man has a Power to work all that change in himself that is necessary to Salvation.—God cannot certainly foreknow the Actions of free Agents.—The Decrees of God destroy the free Agency of the Creature.—Christ is only an Angel or Arch-Angel, or Some glorious Creature.—He did not suffer the full and proper Punishment due to the Sins of Men.—The principal Design of Christ's coming into the World, was to teach and cultivate moral Virtue.—Christ's moral Virtue, together with our own, is the principal Ground of our Justification and Acceptance with God.—We enter into a justified and sanctified State by a visible Profession of Christianity.—The Heathen may be saved by living up to the Light of Nature, without any Knowledge of Christ.—Under the Gospel Dispensation, Men are not obliged to yield a Perfect Obedience to the moral Law, but only to act according to the power they now have.—The Elect are justified from Eternity.—Saving Faith consists only in Men's believing that they shall be saved by Christ.—We have Reason in these Days to expect immediate Revelation of some Truths and Duties, beside or distinct from, the Revelation contained in the Scriptures. We may expect to obtain a full and perfect Knowledge of the good Estate of the Souls of others in this life.

All these last-mentioned Doctrines or Positions, and all others, that have a

necessary Connexion with, or Dependence upon them, I Disbelieve, renounce and reject, as false, erroneous, and contrary to the Sacred Oracles; hurtful to Religion, and dangerous to the Souls of Men. And I shall ever use all proper Measures to confute, and prevent the spreading of these, and all such like Errors; as well as to promote, maintain, and propagate all those Doctrines and Truths I have now professed; and that not only from the common Obligation lying on all Christians to believe and maintain the Truth; but also from the special obligations I am under hereto, as Professor of Divinity in this College.

NAPHTALI DAGGETT.

No. III.

The following copy of the Petition for the formation of the Church, is taken from the Church Records:

To the Rev'd the President and Fellows of Yale College in New Haven:

Whereas this Rev'd Corporation, of their paternal care and Goodness, have Settled a Professor of Divinity in this Ecclesiastical Society, whom we receive as an able and faithful Minister of the New Testament, we, the Subscribers, Members of this Society, having been admitted Members in full Communion in sundry Churches, and consenting to the Ecclesiastical Constitution of the Churches of this Colony, as agreeable to the Word of God in Doctrine and Discipline, are desirous to attend upon the Ordinance of the Lord's Supper under the Administration of the Rev'd Professor and to walk together in stated Christian Communion and holy Subjection to all the Ordinances of Christ, and desire the Approbation and Sanction of this Rev'd Body.

RICHARD WOODHULL.	JOHN DEVOTION.	BULKLEY OLCOTT.
SETH POMEROY.	NOAH WILLISTON.	ROGER VIETS.
NATHAN WILLIAMS.	JONATHAN LEAVITT.	BENJAMIN BOARDMAN.
GRINDALL RAWSON.	LEMUEL BARNARD.	RICHARD C. GRAHAM.

No. IV.

The address of President Clap to the Professor, sets forth, in a few words, the grounds on which the authority to organize the Church was defended. The College is spoken of as an "Ecclesiastical Society," being constituted such by the charter which permitted its existence as a "Sacred School" for the promotion of learning and religion. The President and Fellows are a number of ministers "specially delegated to have the oversight and government" of the institution. Provided the approval of the Corporation is obtained, there is therefore nothing

to preclude members of College from uniting in a Church. And being a body of ministers, resembling a perpetual council, the Corporation can also give, on behalf of the churches, their sanction to the proceeding. In this latter capacity, the Corporation may ordain to the work of the ministry, persons who are called to give religious instruction in College,—as was done in the case of Presidents Day and Woolsey.

The addresses to Dr. Daggett and to the Communicants, were as follows :

TO THE PROFESSOR.

REV'D SIR :

You having been formerly ordained a Minister of our Lord Jesus Christ, with Power to administer all the Ordinances of the Gospel, and having been since introduced into a special, sacred Office-Relation to this Ecclesiastical Society :—and there now appearing a sufficient Number of qualified Subjects, desirous to have the Sacred Ordinances administered to them in this Place ;

We, the President and Fellows of this College, being a Number of Ministers especially delegated to have the oversight and Government of this sacred School, do approve of your administering all the Ordinances of the Gospel, to the Members of this Society, who are Subjects qualified for them ; depending upon it, that you will do it with the utmost care and Fidelity, according to the Institution of our Lord Jesus Christ.

TO THE COMMUNICANTS.

YOUNG MEN AND BRETHREN :

We are glad that you have heretofore made a public Profession of Religion, given up yourselves to God, and attended upon the sacred Ordinances of the Gospel ; and that you are now desirous to attend upon these Ordinances in such a Manner, as may be most for your Edification, as Members of this religious Society.

We approve of and ratify your Confederation for that end, and your acting as the Brethren of a particular Church, under the Administration of the Rev'd Professor of Divinity, and the Inspection of this venerable Corporation.

We depend upon it, that you continue steadfast in the Belief of the great Doctrines of the Gospel, according to your former Profession ;—and that you will be more and more fixed and resolute, by the grace of God, in the Practice of Holiness, and all the Duties of Religion. And we earnestly exhort you to attend upon all the sacred Institutions of the Gospel, in the Exercise of Faith, Repentance, Love, and all those Graces, which God requires, that so you may receive and enjoy the great Benefit and Advantages, which are exhibited by them. And as you make a distinguishing Profession of Religion beyond others, so let your Lives and Conversation be in a peculiar Manner holy and exemplary ;—

your Light ought to shine with a peculiar Lustre in this Fountain of Light and Knowledge, that others, beholding your good Conversation, may glorify your Father which is in Heaven.

And let all the Members of this Society of Religion and Learning, by having the Ordinances brought near to them, be put into a serious Frame of Mind, to search their own Hearts, and examine into the State of their Souls, and earnestly endeavor after those Qualifications, which are necessary to your enjoying Communion with God, both in this World, and that which is to come.

No. V.

Trumbull says of the South Middle College: "It was built of brick and made a very beautiful appearance. It was, at that time, the best building in the colony." (History of Connecticut, Vol. II, p. 312.)

Perhaps the curiosity of some who read this Discourse will be excited by the following passage from President Stiles's diary :

"Aug. 20, 1783. Yesterday I was told a curious anecdote,—that the large, folio English Bible belonging to the College Hall and used by President Clap at morning and evening prayers, lay immured in the wall by the chapel [Athenæum] pulpit. That Mr. S— M— when an undergraduate here, about 1762 or while the chapel [the Athenæum] was building, as one of his villainous tricks, did, one night when the masons had left their work, make a hole in the brick work of the wall and there put in the President's Bible, and covered it up so with brick and mortar, that the masons never perceived it, and went on with their work, and finished it. That it lies under the pulpit window." * * * "And so the old Bible remains immured there to this day. It is now whispered as a secret, as he is ashamed of it. But I have it certain,—and yet doubt it."

No. VI.

Among the events which had given notoriety to the President's position on this subject, was the expulsion from College of David Brainerd, and afterwards of the brothers, John and Ebenezer Cleaveland. I have been put in possession of documents which enable me to throw some additional light on these transactions.*

* The case of Brainerd is narrated in Edwards's Life of Brainerd,—also in Bacon's Discourses, (p. 245 et seq.) To the judicious statements of Dr. Bacon on this unfortunate affair, there is little to be added.

The case of the brothers Cleaveland is given in Trumbull, Vol. II, p. 79, et seq. In respect to them, my information is more full.

In May, 1742, a few months after the fanatical Davenport came to New Haven, and when the disorders occasioned by him were probably at the height, the General Assembly adopted the following Report of their committee appointed to consider the state of the College :

May 1742.—The Comtee. appointed to take into consideration that paragraph of his Honour's speech (made to this assembly) relating to the unhapic circumstances of the Colege, pursuant to the order of this assembly, have made Inquiry of the Revd. Rector of s'd Colege and of others likelie to Inform us respecting the State thereof, and after deliberation, take leave to report to your Honour and to this Honorable Assembly, as followeth.

That sundry of the Students of s'd Colege have, as the Revernd. Rector Informeth us, by the Instigation, perswation and example of others, fallen into several errors in principal and disorders in practice, which may be verry hurtfull to Religion and some of them Inconsistant with the good order and government of that Societie — Particularly —

1. Some of the Students have fallen into the practice of Rash Judging and censuring others, even some of the Governours, Teachers and Instructors of the Colege, as being unconverted, unexperienced and unskillful guides, in matters of Religion, and have thereupon contemptuously refused to submit to their authoritie, and to attend upon and harken to their Religious Exercises and Instructions, but rather to attend upon the Instructions and directions of those to whom the care of Instructing sd. Students is not committed.

2d. Some undergraduate Students have made it their practice by day and night, and sometimes for several days together to go about in the Town of Newhaven, as well as in other Towns, and before greate numbers of people, to teach and Exhort, much after the same manner that ministers of the Gospel do in their publick preaching.

3d. That much pains hath been taken to prejudice the minds of the Students against our Ecclesiastical Constitution, and to perswade them to dissent and withdraw from the way of worship and ministry established by the Laws of this Government, and to attend on private and Seperate meetings, and that sundry of the Students have so don, in contempt of the Laws and authoritie of the Colege.

4th. That these things have occasioned greate expence of precious time by disputs among the scholers, and neglect of their Studies and Exercises at Colege, and have been a hinderance to the flourishing of Religion and vital Pietie in that Societie, and, if Tolerated, may defeate the good ends and designs of its Institution.

Your Comtee. thereupon, are humbly of opinion, that it is of greate Importance, both to our civil and Ecclesiastical State, that the true principals of Religion and good order be maintained in that Seminary of Learning.

And that it be Recommended to the Revd. Rector, Trustees and others concerned in the Government and Instruction of the Colege, to be very carefull to

Instruct the Students in the true principals of Religion, according to our confession of faith and Ecclesiastical Constitution ; and to keep them from all such errors as they may be in danger of Imbibeing from Strangers and foreigners, and to use all such proper measures as are in their power, to prevent their being under the Influence and Instruction of such as would prejudice their minds against the way of worship and ministry Established by the Laws of this Government, and that order and authority be duly maintained in that Society : and that those should not Injoy the privileges of it who contumaciously refuse to Submit to the Laws, Orders and Rules thereof, which have been made or shall be made according to the powers and Instructions given in their Charter, but we think it highly reasonable that all proper means be first used with such Scholars, that they may be reclaimed and reduced to order, before they be dismissed the College as Incorrigible.

There is every reason to credit the statements concerning the condition of the College made in the foregoing document. It is true that there had been a real religious awakening, (and this fact the Act of the General Assembly fails to notice;) but it is equally true that the irregularities mentioned had come with it. The expulsion of Brainerd occurred shortly before the passage of this Act. He was then a member and the foremost scholar of the Junior class. Though a truly devout young man, he had, in common with others, become infected with "an intemperate and imprudent zeal and a degree of enthusiasm" which (I use the language of Edwards) "crept in and mingled itself with the Revival of religion." None perceived this afterwards more clearly than himself. He confessed it with sorrow ; and when he lay on his death-bed, he ordered the diary he had kept during this period to be burnt, alluding, as a reason, to "the imprudences and indecent heats" to which he had then been subject. Brainerd went to the separate meeting in town, contrary to the express command of the Rector ; and on one occasion, after Tutor Whittelsey "had been unusually pathetic in his prayer," he tarried with two or three of his friends in the College Hall ; and in reply to one of them who asked his opinion of Mr. Whittelsey, he said : "He has no more grace than this chair." The expression was overheard and came at length to the ear of the Rector, who obliged the friends with whom Brainerd was conversing, to testify "*what* he had said and of *whom* he had said it." He was also accused, by one person, of making an insulting remark concerning the Rector's course in fining the students "who followed Mr. Tennent to Milford." Such a remark, however, he could not remem-

ber to have made. On these grounds, he was expelled from College. At the commencement in 1743, he presented a confession, (the same confession, in substance, he had offered, as he states, once before,) avowing that he had done great injustice to Mr. Whittelsey, and expressing his penitence for all the offenses of which he stood accused. "The governors of College were so far satisfied with the reflections which Brainerd had made on himself, that they appeared willing to admit him again into College, but not to give him his degree till he should have remained there at least twelve months." It should be observed that the controversy on the affair had become a public one, and that Brainerd, although he freely and nobly acknowledged his offense, did not conceal his opinion that the governors of College had done him a hundred-fold greater wrong than he had done them.* He always felt that the means taken to convict him, by compelling his friends to disclose a private conversation, were unjustifiable. There are none at the present day, who do not admire the loveliness of Brainerd's character, after the "gust of inconsiderate zeal and a spirit of censoriousness caught by his quick sympathy with others," had passed away. On the other hand, the Rector and Tutors (to borrow Dr. Bacon's accurate description of their motives) "were very naturally dissatisfied with that sort of piety, which was inconsistent not only with what they esteemed decorum, but with the order of College, and with a due attention to the daily duty of study. They were alarmed at the growing propensity among the students to violate not only the rules of College, but the law of the land, by running away from the appointed place of worship to the separate meeting. They probably had an eye on Brainerd as one who would be likely by his religious zeal to come into conflict with their authority. And very likely they were quite willing to be rid of him, and to inflict a signal blow upon the intemperate spirit of the times, by dealing sternly with him for that calumnious censure of his superior."

The expulsion of John and Ebenezer Cleaveland occurred about three years after that of Brainerd. In the town of Canterbury, Conn., where the Cleavelands lived, the Ecclesiastical Society or Parish had

* This feeling is implied in the remarks in his Diary, at the end of his confession, as there recorded. See Edwards, (Dwight's Ed.,) Vol. X, p. 107. Do these remarks form a part of the confession as presented to the Rector? If so they were not adapted to conciliate him.

called the Rev. Mr. Cogswell, a licensed candidate, to be their minister. A majority of the church had been opposed to the measure, and being dissatisfied with Mr. Cogswell, had withdrawn and established a separate meeting, in a private house. For the reason, as was alleged, that they were unable at once to obtain a licensed or ordained preacher, their meetings were conducted by a layman named Solomon Paine. These meetings were attended, during a part of their College vacation, by the brothers Cleaveland who, together with their parents, were members of the church. On their return to New Haven, at the beginning of the term, they were called to account by the faculty. They were required, on the penalty of expulsion, to confess publicly, in the Hall, that they had violated the laws of God, of the Colony, and of the College. As they declined to do this, the threatened sentence was carried out. Their conversations with the Rector and Tutor Whittelsey, at various interviews prior to the expulsion, were faithfully written down by the elder of the two brothers. A copy of the Record has been kindly furnished me by his grandson, the Rev. Dr. Cleaveland, of this city. A single passage is selected to illustrate the style of these colloquies. It is preceded by the petition which was presented by John Cleaveland, after several ineffectual discussions had been held with the faculty.

“To the Rev^d. and Hon^d. Rector and Tutors of Yale College in New Haven. Rev^d. & Hon^d.”

“It hath been a very great concern and trouble to me, that my conduct in the late vacancy [vacation] has been such as not to maintain interest in your favor, and still retain the great privileges that I have enjoyed for three years past under your learned, wise, and faithful instruction and government. Nothing of an outward nature can equally affect me with that of being henceforward wholly secluded from the same.

“Hon^d. Fathers, suffer me to lie at your feet, and intreat your compassionate forgiveness to an offending child wherein I have transgressed.

Venerable Sirs: I entreat you, for your paternal wisdom and clemency, to make in my case such kind allowance for the want of that penetration and solid judgment expected in riper heads—as tender parents are naturally disposed in respect of their weak children. But more especially I beg to be admitted in the humblest manner to suggest as a motive of your compassion to the ignorant,—that I did not know it was a transgression of either the Laws of God, this Colony, or the College, for me, as a member, and in covenant with a particular church, as is generally owned to be a church of Jesus Christ, to meet together with a major part of said church for social worship. And therefore do beg and intreat that my ignorance may be suffered to apologize. For in

respect to that fact, which to riper heads may appear to be a real transgression, I can assure you, Ven^{ble} Sirs, that I have endeavored to keep and observe all the known laws and customs of College unblamably. And I hope I shall for the future be enabled so to do, if I may be restored to a standing again in my class. Thus begging your compassion, I subscribe, your humble servant and obedient pupil,

New Haven, Nov. 26, 1744.

JOHN CLEVELAND.

The Rector and Tutors regarded the above confession as good for nothing, because it cast no censure on the separatist meetings, or on the person, who possessing neither an academic degree, nor a ministerial license, yet presumed to conduct them. The young men were told that they would be disciplined still farther.

John. Sirs—I should be glad to know what the Scriptures say, as to the call of a person to preach.

Rector. The Scripture saith, “How can they preach, except they be sent?” and “no man taketh this honor to himself, but he that is called of God, as was Aaron.”

John. Has that text in Hebrews a reference to ministers being called in gospel times? [His reason for putting the question, was his apprehension that the Apostle’s design was to set forth that all the High Priests before Christ were types of him, hence arguing, that if the types were called of God, so eminently must the antetype be thus called. And this he thought evident from the verse following. “So also Christ glorified,” &c.]

Rector. Yes,—to be sure.

John. If the call of Aaron is a rule for us to try others by, whether they are called of God, I suppose it be necessary to know in what manner Aaron was called of God:—but of this I am ignorant.

Rector. He was called by Moses. But it is not necessary that ministers under the gospel should be called in the same method that Aaron was. As Aaron was called of God, so must all gospel ministers; and there are rules in the Gospel how they shall be introduced.

John. Is there any other rule of introducing a minister, but by the laying on of hands of the Presbytery?

Rector. No.

John. Then he that preaches before he is ordained, or hath had the laying on of hands of the Presbytery, is a bold intruder into the ministerial function. [The Rector had said that such as preached without a license were so.]

Rector. The Church of England do make this an objection against the Presbyterians; but it is supposed by our divines, that such as have power to ordain, have authority to license before ordination.

John. If the matter is brought to the opinion of divines, we suppose we can instance some likewise. We have been credibly informed that in some parts of the province of the Massachusetts, the candidates are very seldom examined and licensed before they have a call to settle.

Rector. I believe you'll rarely find an instance, [or to that effect.]

John. I can instance some, and one in Connecticut; a man of liberal education.—But the Rector put an end to the talk.

Rector. All that so do, are bold intruders, who do that which they have no business with. And therefore, since you went to such a meeting to hear a lay-exhorter, which was entirely wrong,—in case you do not make a full recantation, we shall proceed to expel, [or to that effect.]

Tutor. Have you anything more to offer?

Ebenezer. I have something to offer. When I was at home, I was under the care of my parents, and they told me, if I did not meet where they met, I could not expect they would maintain me at College; and the meeting not appearing contrary to the word of God, I thought it my duty to obey my parents in this thing.

Rector. If you went in obedience to your parents, this extenuates the crime, for it's a good thing to reverence your parents. However, we are not to make their judgment a rule of our proceeding; but shall proceed according to what appears right to us notwithstanding.

John. Sir, I find it to be a matter of impossibility to serve two masters, and am brought into a perfect dilemma; for if we don't make a full recantation, we must be expelled College, and if we do make such an one, it will be so grievous and contrary to the mind of our parents, they will not support us at College. So that, whether we confess, or do not confess, we are under a necessity of leaving College.

Rector. As you say—it is a very difficult thing to serve two masters, when they dictate contrarily, and therefore you must choose which of the two you will obey for the future.

John. Sir, if you will overlook this, we will for the future endeavor to persuade our parents to let us go to such meetings as are not contrary to the mind of the authorities of the College.

Rector. I don't know but I may, if you will openly acknowledge your fault in the Hall.

John and Ebenezer. We don't see it to be our duty to make an acknowledgment.

And so we were dismissed for this time. Some time after this, John, of his own accord, went to the Rector, and the following conversation ensued.

Rector. Well—what?

John. Sir, you have granted to us some time to consider which of the two masters we shall choose to serve in this concern. We have thought of the matter, and do think it was our duty in that case to obey our parents, and therefore can't go from the same. And having an opportunity for one of us to go home, I have come to know if one of us, at least, may have the liberty, as well before, as after we are expelled?

Rector. What do you mean by going home? I don't understand you, &c., &c.

The views of the College government are fully presented in the Admonition which preceded the Act of expulsion :

YALE COLLEGE, NOV. 19, 1744.

Present, the Rector and Tutors.

Upon information that John and Ebenezer Cleaveland, members of this College, withdrew from the public worship of God in the meeting-house in Canterbury, carried on by Mr. Cogswell, a licensed and approved candidate for the ministry, preaching there at the desire of the first Parish or Society in Canterbury, with the special direction of the Association of the County of Windham ;—and that they, the said Cleavelands, with sundry others belonging to Canterbury and Plainfield, did go to, and attend upon a private, separate meeting, in a private house, for divine worship, carried on principally by one Solomon Paine, a lay-exhorter, on several Sabbaths in September or October last :

The said Cleavelands being several times sent for, acknowledged the facts as above stated and justified what they had done, and gave in the reasons given in writing by the said Separatists for their separation aforesaid ;—the most material of which are these, viz : that the first society in Canterbury keep up only the Form of Godliness, and deny the life, power and spirituality of it, and had given Mr. Cogswell a call in order for settlement, whom they, the said Separatists, had declared to be destitute of those essential qualifications, that ought to be in a minister of Jesus Christ, and therefore can't join with the Society in that choice, but look upon it their indispensable duty to choose one after God's own heart ; one that will be able to comfort the wounded with the same comfort, wherewith he himself is comforted of God, and not a blind guide, for then will the blind lead the blind into the ditch of God's eternal wrath ; and many of the said society speak evil of those things which they the said Separatists, receive and hold to be the effects of the Holy Ghost ;—whereupon they look upon it a loud call to them to come out from among them, etc. ; and do appoint the house of Samuel Wadsworth to be a place to meet in by themselves, to serve the Lord in spirit and in truth.

And the said Cleavelands say that this being the act of the major part of the members in full communion within the said society, is a sufficient warrant for them to join with them.——They also say that the said Solomon Paine has sufficient knowledge and ability to expound the Scripture, and to preach the gospel, and therefore has a right to do it, and therefore they say that in withdrawing from the public worship and attending upon the preaching of the said Solomon Paine, they have not acted contrary to any divine or humane laws.

Whereupon it is considered by the Rector and Tutors,

1st, That we, depending in this matter upon the unanimous judgment of the association in the County of Windham, do judge that the said Mr. Cogswell is sufficiently qualified to be a minister of the gospel and therefore the reflections cast upon him, as aforesaid, are groundless.

2d. That if there were any reasons why the said Separatists should not choose to receive Mr. Cogswell as their minister, or if it should be doubtful whether it is convenient that Mr. Cogswell should be ordained, where so great a number are against him, (which things properly belong to the hearing and judgment of a Council,) yet we can't see that this could be any justification of their setting up a separation in the mean time.

3d. That neither the major part of the members in full communion, nor any other person in any parish or society, have any right or warrant to appoint any house or place for worship on the Sabbath, distinct and separate from, and in opposition to the meeting house, the public place appointed by the General Assembly and the Parish, but on the contrary all such places and separate meetings are prohibited by the ancient law of this Government.

4th. The principal reasons assigned for this separation manifestly import that spirit of uncharitable censuring and rash judging of men's hearts and spiritual state, which has so much of late prevailed in the country, and which is plainly prohibited in the word of God.

5th. That there is scarce anything more fully and strictly enjoined in the Gospel, than charity, peace and unity among Christians, and scarce anything more plainly and frequently forbidden than divisions, schisms and separations, and therefore nothing can justify a division or separation, but only some plain and express direction in the word of God, which must be understood as a particular exception from the general rule, and it appears to us that there is no direction or warrant in the word of God, to set up a separation upon the reasons there assigned.

6th. That if it could be supposed that they had a warrant to separate from the Meeting House, Preacher and Congregation, where they belonged, and attend upon some lawful minister in another place,—yet this could not justify them in attending upon the ministry or preaching of a lay Exhorter, who has no right, license or authority to preach, and particularly of one who is a common promoter of separation, and disturber of the Christian peace, not only in Canterbury, but also in Windham, Mansfield and other places.

7th. That this practice of setting up lay Exhorters, which has of late prevailed in the country, is without any Scripture warrant, and is subversive of the Standing order of a Learned Gospel Ministry, and naturally tends to introduce spiritual pride, enthusiasm, and all manner of disorders into the Christian Church.

Whereupon it is considered and adjudged by the Rector and Tutors, that the said John and Ebenezer Cleaveland, in withdrawing and separating from the public worship of God, and attending upon the preaching of a lay exhorter as aforesaid, have acted contrary to the rules of the Gospel, the laws of this Colony, and of the College, and that the said Cleavelands shall be publicly admonished for their faults aforesaid, and if they shall continue to justify themselves, and refuse to make an acknowledgement, they shall be expelled.

A True Copy, Examined by Mr. CLAP, Rector.

In 1745 the two Cleavelands sent a petition to the General Assembly, praying that they might be restored to their privileges in College; but their petition was dismissed without any action upon it in either house.*

The Diary of John Cleaveland, kept from Jan. 15, 1742, to May 11, 1742, gives us an insight into the character of that group of pious young men among whom Brainerd was conspicuous. The following are abbreviated selections from this Journal:

In his first entry he says,—“This night after prayers in the Hall, Jones† prayed very affectionately in Hall’s room. After I came home, Williams‡ and I sang a hymn. Then five more came in, and we sang another hymn. After they went, Williams and I had a confidential discourse on religion. When he was gone, we prayed. I led, but was exceedingly blind in spiritual things.”

Jan. 16th. He mentions that Mr. Clap expounded on Christ as a Mediator between God and man, and as both God and man. He heard Strong say that Mr. Stoddard of Woodbury is come out very bright in the work of the Lord, and, as he used to say it was the work of the Devil, now he says the Devil is in those who oppose the work. “Mr. Clap prayed this night better than I have heard him, since I have been in New Haven.”

Jan. 17th, Sabbath. “Heard Mr. Noyce [Noyes] all day,”—gives the texts. “It was so cold that many students left before the sermon was over.” There seems to have been a private meeting for religious services in the evening.

Jan. 18th. “Lord,§ *primus*, was called before the Seniors for carrying himself unbecomingly.” J. C. spent the evening with Ely|| and the Lymans,¶ and discussed with them the question of removing out of the College, if they could see the way clear, and could have some ministers on their side. He afterwards talked with Mr. Mix on the same subject, that is, getting out of Commons.”

Jan. 19th. Has had a great many errands put upon him, and a very bad day

* For an account of this petition, see President Woolsey’s Historical Discourse, p. 108. “They make the whole question turn upon the respective rights of the church and congregation in choosing a minister; that being the point on which a majority of the church had separated from a majority of the congregation in this instance.”

† Isaac Jones, grad. 1742, d. 1784.

‡ Warham Williams, grad. 1745, d. 1788.

§ John H. Lord, grad. 1745, d. 1796.

|| Simon Ely, grad. 1745.

¶ Daniel Lyman, grad. 1745, d. 1788. Elihu Lyman, grad. 1745, d. 1758.

to do them in. Darling sent him to Widow Allin's;—on his way back, Fisk,* *primus*, met him and sent him off to Tod's for a horse; when he got back with the horse, he sent him to Capt. Munson's for something else; and at night after prayers he had to go to Seykes' to get a pair of shoes for Dor.†

Jan. 20th. Mr. Clap preached in the Hall on 2 Peter I. 10;—the doctrine,—“it is our great and indispensable duty to make our calling and election sure.” I think he preached the best that ever I heard. He seemed to preach experience.

Jan. 21st. “Mr. Case was persecuted by the people of Milford. He was put in prison.” J. C. states that there was to be a “corte” in regard to the matter, and that he and others of his class applied to Mr. Whittelsey for permission to attend it. The answer is not given. The “corte” however was deemed so important that the meeting in the College was omitted. That night Williams [Warham Williams, aft. Tut. et Soc.] and Field, [Sam^l] supped with J. C. After supper they sang some of Dr. Watts's hymns.

Jan. 22nd. Observed as a day of prayer by some of the scholars, especially the Seniors. Mr. Humphrey preached at night in the Hall. J. C. complains of spiritual dullness.

Jan. 23d. Mr. Clap expounded in the Hall on the free will of man. A religious meeting in the evening in Hawley's room. [Joseph Hawley, grad. 1742.] J. C. hears good news from Norwalk and from Weathersfield in regard to the revival of religious feeling, and wishes he might have such news every day.

Jan. 24th, Sabbath. Mr. Noyes and Mr. Whittelsey preach. “At night Mr. Clap prayed above an hour, as I judge; and I was as stupid as stupidity itself, all the while he prayed.” After that there was a prayer-meeting, in which the students prayed in class order. “This day I heard of Mr. Graham [John Graham of Southbury,] Mr. Bellamy [Joseph, D. D.,] and Mr. Mills, coming to New Haven to preach.

Jan. 25th. He and Draper [Nathl.,] who was one of his room-mates, have a scuffle,—a good natured one, it seems;—yet he condemns himself for it. Draper and he have a serious talk afterwards. He hears that Mr. Robbins preached a fast at the Waterside, and that he may preach next day.

Jan. 26th. “Much disturbance in this town.” In the evening, Sir Woodbridge, [probably Timo. Woodbridge, grad. 1732, Tut. 1737–1739,] preached in the Hall. He mentions a warm dispute on religious topics, which occurred the same evening. He seems to have been living with a Mr. Mix, who spoke lightly of Brainerd and others of that sort, and talked of the work in the land as the work of the Devil. He adds that he was very plain with Landlord Mix.

Jan. 27th. “This day has been a grumbling day among us. There has been preaching nearly all day at Mr. Cook's, about twenty rods from the College.

* Samuel Fisk, gr. 1743, d. 1749.

† Edward Dorr, gr. 1742, d. 1772.

Mr. Mills preached two or three sermons. Mr. Clap would not let us go to hear them." "Some of the Seniors and some of the Juniors went notwithstanding." J. C. adds: "I was almost resolved to go, let what would fall; but I had not the courage to do it." After prayers that night Lyman, Williams and J. C. went to visit Russell [Wm. Russell, aft. Tut. and clerg. d. 1774] and Sturgeon [Wm. S., aft. clerg.,] and spent the night with them.

Jan. 28th. In the evening he heard Mr. Whittelsey preach; thinks he is a very good orator, but, as a preacher, does not like him much. After the meeting, he went to Fowler's room, [Jos. Fowler, grad. 1743, d. 1771,] where they and Tracy [Samuel] sat till twelve o'clock, discoursing on religion and in prayer.

Jan. 29th. He complains of stupidity and bewilderment in religious things. Moves into College,—drinks tea with some of his classmates, settles with his late room-mates, Betts [Thaddeus B.,] and Draper, [Nathaniel.] "This day," he says, "the separate party were set off by the Court;—have liberty to meet by themselves, and have appointed their meeting at Mr. Lieut. Mix's."

Jan. 30th. Exceedingly dull in his feelings all day. He is put into commons.

Jan. 31, Sabbath. Mr. Noyes preaches in the morning from Matt. xxv: 46. In J. C's. opinion, he did not stick very closely to his text. In the aft. Mr. Whittelsey preached on the spiritual death that possesseth the hearts of all men. After evening prayers, he and Clarke [Jos. Clarke, grad. 1745] went to Lieut. Mix's, and heard Mr. S. "He preached exceedingly well."

Feb. 1. Begins with fervent and pious aspirations. He then states that Mr. Clap has that day given them a lecture on the subject of the 'New Lights,' as they were reproachingly called. "I think he said they had taken oath against the religion of the country,—that the colony would not bring up scholars to swear against the religion of the Colony. He said that our religion is the true religion of Jesus Christ, and we should find it so, if we would compare it with the word of God."

Feb. 2. Complains of dullness. Sings hymns with Leavitt and Williams.

Feb. 3. Talked with Strong, *primus* [prob. David Strong,] and with Rossiter, [prob. Asher Rossiter, grad. 1742,] on religious themes. He writes to his father, and "lays open his case."

Feb. 4. He hoped to hear Mr. Robbins preach. But Mr. R. failed to come. Mr. Noyes preached.

Feb. 5. "This day, being Friday, Mr. Clap fined Holey five shillings for speaking the truth in the Hall; and the truth was, that he staid at home, because of the coldness of the air and of the preacher."

[This Holey, who had to pay, and probably paid cheerfully for his saucy excuse, was the Joseph Hawley, already named. He died in 1788.]

"This night," adds the Journalist, "I was called before the gentlemen Sophomores, for scandalously reproaching of them, and was very smartly reprov'd by them. But they got nothing by it, neither did I."

Feb. 6. Mr. Clap expounds on Justification. A prayer meeting is held by

Seniors in Hawley's room. Woolsey sends J. C. on an errand. Lyman, *secundus*, [Daniel] has a kind of battle with Felps, [Alexander Phelps, afterwards Tutor.]

Feb. 7. Sabbath. Mr. Noyes preaches and administers the Sacrament. J. C. very cold in spirit in time of worship. Mr. Clap in the afternoon. A meeting in the evening, at which Cook and Russell prayed. They agree to have a meeting every night.

Feb. 8. Stormy day. First nightly class meeting for prayer. Spends the evening at Bradley's, talking with Strong on religion.

Feb. 9. This morning a Moravian followed the Rector into the Hall, and, when prayer was over, asked leave to preach. This was refused. He began however to speak, but the students did not stay to hear him. At evening the same Moravian came into the students' meeting. One of the Seniors asked him to pray. After prayer, he read a verse in Titus and began to preach from it. While this was proceeding, Mr. Whittelsey sent a message to disperse them. The Moravian stopped, blessed his audience, and as he went out of College, shook the dirt from his feet.

Feb. 10. Whittelsey of Wallingford preaches, but does not end so well as he begun.—A council held in the Library respecting Mr. Pierpont. Mr. Noyes and Mr. Pierpont dispute.

Feb. 11. The council in the Library breaks up : Mr. Robbins is turned out of their meeting ; the case comes out against Mr. Pierpont and his brethren.

Mr. Robbins preached in the afternoon (at the separatist meeting, of course.) J. C. does not hear him. "At night," however, he says, he "broke out and went and heard him preach on Gen. 19 : 17, and he spake as a man sent from God to warn me of my sin and danger," &c. [This Mr. Robbins was, probably, the minister of Branford, with whom J. C. studied divinity after his expulsion from College.]

Feb. 12. The Seniors declaimed. "This day we were taken up into the large garret to be tormented by the Sophomores, and three of my class were fined for unmanners."

Complains of coldness in his heart.

Feb. 13. Mr. Clap expounds on Church discipline. J. C. talks with Mr. Winchell.

Feb. 14. Mr. Whittelsey of Milford preaches in Mr. Noyes's place.

Feb. 15. Writes a letter to Mr. Mills, and one to Zera Lothrop.

Feb. 16. Writes to his parents. Spends the evening with Williams, *tertius*, [Warham Williams,] in Mr. Whittelsey's room. He deplores his own religious declension.

Feb. 17. Mr. Clap preaches in the evening. J. C. knows not what to do with himself,—so heedless is he.

Feb. 18. He talks with Lockwood, [Samuel, afterwards Socius and D. D.] He gets a letter from Canterbury, written by Sir Lewis, informing him of the conversion of his brothers and sisters. [This Lewis, who is mentioned several times in the Journal, was probably Thos. Lewis, of the class of 1741. *Sir* was

the academical title of resident graduates. Lewis was teaching school in Canterbury, but still had his name on the College books and catalogue.]

Feb. 19. Juniors begin to declaim the second time. J. C. gets a letter from home. He talks with Leaming about his deadness. [Jer. Leaming, clergyman, grad. 1745, d. 1804.] J. C. attends on the buttery.

Feb. 20. As having care of the buttery, it was his duty to ring the morning bell. But he did not wake in season, and the Rector called him "*Sleepy-Head*." "This morning Rector Clap expounds on Adoption, Justification and Sanctification."

In the afternoon J. C. is with Brainerd, *primus*, [David Brainerd,] and hears heavenly news from Canterbury of his brother and sister. At a later hour he has a serious talk with Lockwood, [Samuel, aft. clergyman, Socius, D. D.]

Feb. 21. Mr. Noyes preached better than usual. Mr. Whittelsey in the afternoon : preached very well, the best sermon which J. C. had heard from him.

Feb. 22. More stupid than ever. In the afternoon J. C. and Ely [Simon Ely] took a circuit round by Bradley's and so to Jones's, hoping to hear Mr. Humphreys, [Daniel Humphreys, grad. 1732, d. 1787.] They were disappointed. Mr. Humphreys was sick. So Brainerd, *primus*, prayed. After the College prayers, J. C. and Lockwood and Brainerd, 2d, had religious exercises.

Feb. 23. J. C. has some pleasant discourse with Mr. Kimberly, "who seems to be a sweet child of God." At the meeting Brainerd prayed. Then Brainerd, Ely, Lyman, 2d, and J. C. went to Lockwood's room, where they sung a hymn. Being about to engage in prayer, Whinchell spoke in opposition to it, and said he could not allow it. Much was said, but in vain, to convince him of his error. Brainerd, "a sweet child of God, I trust," as he took leave, spoke in an exhorting manner, and drew some tears from his eyes. He seemed affected by the discourse. [There is some obscurity in the narrative here. I think it must have been 'Whinchell' who was addressed, and who wept. There is no Whinchell nor Winchell in the catalogue of the College during the first century.]

Feb. 24. He is absent from prayers and recitation in consequence of bodily pain. This afternoon the Seniors held a fast, in which some of the Juniors and Freshmen join. He gets a letter from his father, sister and brother. He learns that his father's house is like a little Bethel. J. C. lays his case before his classmates, the Lymans, Cogswell, [prob. Jas. Cogswell, then a Senior, afterward D. D., d. 1807,] and Troop, [prob. Wm. Throop, Junior, afterwards clergyman, d. 1756,] came to College this day.

Feb. 25. He thinks much about the family at home. He spends the afternoon with Lockwood and his room-mates. At night he attends the meeting. Afterwards he read his letters to Russell, Williams, and other classmates. [Russell was afterwards Tutor, etc.]

Feb. 26. He hears that a comet has been seen in the South. He renews his complaint of himself.

Feb. 27. He walks with Leavitt [Free grace Leavitt, clerg. grad. 1745,] to Johnson's. They talk of their own stupidity, and enlarge upon the times, upon

dreams, etc. He gets into a talk about going to hear Mr. Bellamy preach, and probably became excited.

Feb. 28. Mr. Bellamy preaches at the Separate meeting. J. C. talks of going in the morning, but, for some reason, did not go to hear him. In the afternoon, however, he heard Mr. Bellamy. He says there were some "in conviction," and that he was something concerned about himself.

March 1. "This day hath passed over with much commotion." Went in the morning and heard Bellamy at the Separate meeting. He preaches from Paul's words, "I glory in nothing," &c., "excellent well." In the afternoon from "Strive to enter," &c. "Many Christians were stirred up and enlivened. At a meeting held after College prayers, Throop was filled very full by the Spirit of God. We were called down by some of the Seniors, and it was the sweetest meeting we have had since we came to College. Mr. Bellamy and Mr. Pierpont came to visit us in College. We signed a letter to send to Mr. Tennent."

March 2. Settled with Mix, and paid him £9, 12s. This night went to Mr. Pierpont's, and there were a number of the children of God, as I trust. Brainerd, 1st, repeated a sermon.

March 3. This day Mr. Stiles [prob. Abel Stiles, gr. 1733, Tutor, 1736] preached, but I did not like him. After the meeting, Russell, Leavitt, and J. C. went to see some "distrest souls."

March 7. Mr. Noyes preaches and administers the sacrament. In the afternoon he preached from Titus, "not by works," &c., and "he made a miserable hand of it." J. C. was absent from the stated meeting this evening. Spencer, Brainerd and Brown carried on the meeting. J. C. in his closet read Jos. Allyn's works.

March 9. J. C., Williams, 3d, and Leavitt visit Brainerd and his brethren and are "very handsomely treated by them."

March 11. Quarter day. Lockwood and he talk, pray, and spend the night together.

March 12. "This day I was fined one penny for being tardy. This day the venerable Rector came off his journey." He laments his "deadness" and sighs for a better state.

March 14. Sabbath. After prayers, Williams, 2d [Eliphalet Williams, S. T. D. Soc., d., 1803] went home with the Reverend Rector to get leave to go to the meeting; but he would not suffer him; but said, if he was conscience-bound, he might go home for a little time, while the times grew better." Mr. Woodbridge preached to-day.

March 15. "I have had some discourse with a certain young woman about religion." This day has been exceeding cold.

March 16. Another cold morning. He hears that Mr. Clap is about getting a minister to preach in the Hall. He hears also that Mr. Cheney, of Waterbury, has drowned himself.

March 17. Sir Woodbridge preaches a lecture in the meeting house. A good discourse.

March 18. "This morning I had a very beautiful meeting. I dreamt that

I was brought to behold my parents, my brothers and sisters, rejoicing in the Lord; and some of my relations rejoicing with them." "This day I have been very rude, considering my circumstances. My case, I fear, is very bad." [This may refer to the consequences of his rudeness, or it may be only one of his customary confessions.] He is informed that Rector Clap has forgiven Throop's attendance at the Separate meeting.

March 19. Mr. Burr preached. Lloyd seems to be somewhat affected. [This was Nath^l Lloyd.]

March 20. Mr. Burr preached again "exceedingly well." J. C. is still dull. Mr. Parsons preached in the Hall. [Prob. Jona. Parsons, gr. 1729; afterwards settled in Newburyport, and an intimate friend of Rev. John C. He died in 1776.]

March 21. Mr. Burr preaches, and sets forth the terms of the law. Mr. Bellamy preached in the meeting house in the afternoon. At night, Burr preached in the Hall, from "Seek ye first," &c., which he applied to the scholars in particular. J. C. retires with Ely [Simon Ely] into a "lot to pray."

March 22. Mr. Burr preaches. J. C. still like a stone. At night, Mr. Willbart preaches in the Hall. Lord, *primus*, seemed affected somewhat. [Jona. Haynes Lord is the only one of the name on the catalogue for that time.] This night, Mr. Parsons preached at the Separate meeting. Mr. Lockwood arrives.

March 23.—Walks at noon with Lord, *primus*, and with Russell. They talk of religion. Mr. Robbins preaches at the Separate meeting in the afternoon. In the evening Mr. Burr preaches in the Hall.

March 24. Writes to his parents. Lord, 2d, goes from College. Mr. Burr preaches in the evening. J. C. is affected by it.

March 25. "This day I walked about like a vagabond." In the afternoon Mr. Burr preached at the meeting exceeding well.

March 26. "This day we have had no preaching from those ministers of God, that have preached so frequently of late." [The protracted meeting lasted from the 19th to the 26th of March.] A noise that evening in one of his ears, put him a thinking.

March 27. Wakes at early dawn in distress of mind. In the afternoon, Mr. Burr preached in the meeting house.

March 28. Sabbath. Mr. Burr preaches all day. "Since last Friday I have heard thirteen sermons from the ministers [of truth] I trust. [He means last Friday week.]

March 29. "This day I do not remember much what hath been acted." This night Ely sailed for home. No meeting of the class.

March 30. Talks with Strong about his vile condition.

March 31. We finish the Evangelists. "I and some more get a berth for a voyage home." Dull and lifeless in religious things.

Ap. 1. A broken day. Sent things on board the vessel, which was prevented from sailing by a storm. "Took leave of my school-fellows."

Ap. 2. Sailed from New Haven for New London. Wind contrary—fright—sea-sickness—bad night—tossed about on the Horse-race.

Ap. 3. “Reach New London at one P. M. Take boat for Norwich, and get there about 5.” Then he and Draper travel till nine o’clock, and come to Dea. Lathrop’s.

Ap. 4. Sabbath. Mr. Mills preached. At noon he is something distressed to see the great joy of his mother, brother and sister. He never saw such a meeting. He fears he is wearing off his convictions, &c.

Ap. 5. He is concerned about himself. He attends a meeting at Capt. Brown’s. Full attendance.

Ap. 12. “I went down into town. This night Mills preached. We had some of us a very live meeting. I tarried at uncle Solomon Paine’s.”

Ap. 13. Talked with uncle Solomon about religion. He related his experience. This afternoon Mills preached. His words seemed to have a very great effect upon the audience. I was distressed, but others more so. There was a great stir indeed.

Ap. 14. This morning Mr. Baker preached at uncle Johnson’s. Some seemed to be alive, and some dead. After sermon, a company of us went to Newent to hear Mr. Meacham, and Sir Judd. Something of a stir, and some very bold opposers.

Ap. 15. Rode with Mr. Meacham and uncle Elisha Paine to the West Farm. Meacham preached : considerable stir.

Ap. 16. His convictions are faint. He returns home with his uncle. He makes the acquaintance of Sir Lewis.

Ap. 17. Walked with Aunt Constance up to Grandmother Paine’s.

Ap. 18. Mills preached. Brother Ebenezer taken into the Church.

Ap. 19. Visits Sir Lewis. Goes with him to the Lower End meeting. Sir Lewis did well, and they were all filled.

Ap. 20. This forenoon I spent with Lucy Cleaveland. [She was daughter of his uncle Henry.]

Ap. 21. J. C. kept school for Sir Lewis. There was a meeting at uncle Elisha Paine’s.

Ap. 22. He is stupid. His father relates his experience.

Ap. 23. Mills preached. J. C. and Mr. Bradford took a walk among the hills to pray. “This night I heard of a bird’s crowing before a man’s door at Saybrook.”

Ap. 26. He spends the forenoon in the mill-house in prayer and reading the Scriptures. In afternoon Mills gave a funeral discourse on Sam^l Adams. The children of God were very live at the funeral. A spirit of exhortation was poured down upon them. Two persons were “struck into conviction.”

Ap. 29. This forenoon, I spent at uncle Johnson’s, and in travelling. Some discourse I had with Enos Hide upon the way ; some with Stephen Backus ; some with an opposer.

May 6. Mr. Mosley preaches from Luke xxii: 48. He preached exceeding well. There was a revival among Christians, and a stir among sinners, but my heart was hard as adamant.

May 7. Labored out of doors for about an hour. Mr. Mosley preached from Hebr. "Wherefore as the Holy Ghost saith," &c. Then Mr. Mills preached from Malachi ii: 7.

Both the brothers Cleaveland, years afterwards, obtained their degrees. In view of the whole transaction ending in their expulsion, I remark:

1. All these difficulties grew out of the attempt of the Colonial government and of those who supported its measures, (including the College,) to sustain the Congregational Establishment. This had begun to be shaken by the divisions that had arisen on questions of theology and practical religion, and by the rising spirit of liberty. The friends of the ancient order who had been trained to feel that the prosperity of the Church depended on it, were naturally disposed to put forth extraordinary exertions to suppress the movements that looked to its overthrow.

2. The governors of College were correct in pronouncing the proceedings of the Church at Canterbury illegal. They were honest in considering the circle of young "New Lights" to which the Cleave-lands belonged, as seditious in their spirit, and as responsible for needless commotions in College which involved incivility and disobedience to the College officers. In the act of expulsion they expressed the opinion that the offenders had been prevented from making due acknowledgments by "the ill advice of others," evidently alluding to the ministers whose counsel they had taken. But they were unreasonably severe in requiring the young men to humble themselves by a public confession, for actions done in ignorance of the law of the Institution, in a case where ignorance was excusable. And their endeavors to support the General Assembly in the effort to put down Congregational dissent by the infliction of severe punishments, were mistaken and ineffectual.

3. The young men who were thus dealt with, although they may have been, like Brainerd, for a time tinctured with an unhealthy zeal, were nevertheless actuated by principle. In leaving College, they doubtless made a painful sacrifice in obedience to the dictates of conscience. They both became ministers of the Gospel, and bore through life an irreproachable character.

The religious Diary of John Cleaveland, with its record of fluctuating emotions, resembles that of Brainerd. A rapturous excitement of feeling is followed by a corresponding depression. Such alternations of feeling were mistaken for changes of character; and this mistaken idea tended more than anything else to produce them. The laws under which the religious emotions are developed, were little considered; and this error in practical theology, deprived many of the best men of the peace which Christ left to his disciples. The distress of Brainerd often sprung from ill health, morbid introspection, and other causes that do not imply a want of consecration to God. It is this fact that renders his life, in some of its features, a melancholy piece of biography. The consequences of the great Revival did much to correct the perverted ideas relative to religious emotions, which prevailed during its progress. This is abundantly shown in the correspondence and other writings of Edwards. But errors on this subject had a lasting effect on the type of piety prevalent in New England, and from them we have not yet recovered.

NO. VII.

The title of this Protest against Whitefield is as follows: "The Declaration of the Rector and Tutors of Yale College in New Haven, against the Rev. Mr. George Whitefield, his Principles and Designs, In a letter to him." It followed a similar "Testimony of the Faculty of Harvard College," published in December of the previous year, and Resolutions of the same character passed by various Associations of ministers.

On the occasion of his first visit to New Haven, Whitefield had dined with the Rector and Tutors, and visited the library of the College. The subsequent appearance of his Journal gave just offense to many of the clergy of New England. He said, among other things, in this inconsiderate publication: "As to the Universities, I believe it may be truly said the light in them is now become darkness, even thick darkness that may be felt." He also said that he "was persuaded the generality of preachers, talk of an unknown, unfelt Christ;" and "many, nay most that preach, I fear, do not experimentally know Christ." Davenport and numerous fanatical exhorters, striving to

imitate Whitefield, were travelling from parish to parish, inflaming weak minds by their wild, denunciatory harangues.

The Declaration of the Rector and Tutors aims to establish two points. They say,

“First, it has always appeared to us that you and other itinerants have laid a scheme to turn the generality of ministers out of their places, and to introduce a new set of such as should be in a peculiar manner attached to you; and this you would effect by prejudicing the minds of people against their ministers, and thereby induce them to discard them or separate from them.”

“Secondly, it has always appeared to us that you and other itinerants have laid a scheme to vilify and subvert our colleges, and to introduce a set of ministers into our churches, by other ways and means of education.”

In support of the first proposition they appeal to Whitefield's censure of the ministers as for the most part unconverted, and his assertion that “all unconverted ministers are half beasts and half devils, and can no more be the means of any man's conversion than a dead man can beget a living child.” They also refer to the remark of Tennent, in his Nottingham sermon, (which Whitefield had pronounced an unanswerable discourse,) “that those who are contented under such a ministry are as blind as moles, and dead as stones, without any spiritual taste or relish.” They then endeavor to show that to persuade the people to discard their ministers or separate from them was something intended and designed by Whitefield. They infer this from what they pronounce to be the obvious tendency of his words and actions, and from the course pursued by the Separatists who professed to take him for a model and whose conduct he had never publicly disapproved. They also allude to what Whitefield had told Edwards of his intention to bring over a number of young men from England to be ordained by the Tennents; and deduce the conclusion that these foreigners were intended to supplant the pastors whom he complained of as unconverted.

They support the charge against him in reference to the colleges, by inferences from what Whitefield had published in respect to their unfitness for their appropriate work of training ministers, and from remarks of Tennent in the sermon before mentioned, to which he had given his sanction.

It is not difficult to determine the merits of this unhappy controversy. Whitefield confessed that what he had said of the clergy and colleges was unguarded and unjust, and with his wonted nobleness expressed sorrow for the wrong he had thoughtlessly done. It is not strange that the persons injuriously affected by his reflections, should have felt deeply wounded at finding themselves thus held up to reproach before the world by so conspicuous a person. There was ground also for suspecting Whitefield of lending countenance to the reckless itinerants of the class of Davenport. He was himself disposed to a superstitious faith in dreams, sudden impulses and bodily possessions, (as his writings abundantly show;) and in a letter written about the time "the Declaration" was published, he mentions "*the good Davenport.*" But the faculty were grievously mistaken in supposing that he had laid a scheme to eject the ministers from their parishes and to introduce others in their place. Especially is this accusation painful to read, when we see it made in the face of what he had so candidly said in his reply to the Harvard "Testimony": "Such a thought never entered my heart; neither, as I know of, has my preaching the least tendency thereunto. I am determined to know nothing among you, but Jesus Christ and Him crucified. I have no intention of setting up a party for myself, or to stir up people against their pastors." "At the same time, I desire to be humbled and to ask public pardon for any rash words I have dropped, or anything I have written or done amiss. This leads me also to ask forgiveness, Gentlemen, if I have done you or your society any wrong." The proofs which the Rector and Tutors adduce, would indeed, in the case of any man less impulsive, less heedless of consequences beyond an immediate object, have been sufficient to justify their opinion. But when we understand the character of Whitefield, however we may deplore the faults from which he afterwards almost entirely recovered, we have no difficulty in giving credit to his disavowal of the purposes imputed to him. Still, an attention to all the facts and to the circumstances of the time will prevent any one from condemning the Declaration of the Rector and Tutors, as if it were a monument of bigotry and intolerance. It was necessary to make a stand against fanaticism, and they directed their blow at him whom they erroneously considered as intentionally responsible for all the disturbance occasioned by the wild pretenders who resembled him only in the loudness of their voices.

Attached to the "Declaration" is a singular postscript concerning the Moravians, whose principles appeared to the Rector and Tutors "to be artfully contrived to prepare the minds of men for Popery." They allude to the imprisonment of some of them in New York, and conclude with this request addressed to Whitefield: "Now as you are a friend and patron of the Moravians, and have acted in concert with them, we presume that you are well acquainted with their principles and designs, and would very much oblige the world, if you would give some light and satisfaction in this matter, and ease them of their fears, if they are groundless."

No. VIII.

The pamphlets of that day, and still more the unpublished papers of Dr. Stiles, enable us to understand the course taken by President Clap, in the different periods of his presidency. Prior to the year 1752, he coöperated earnestly with those who sought to prevent divisions in the churches. He was then governed, not by theological considerations, so much as by his fear of the disturbance and contention in parishes, resulting from the religious agitation excited by the revival preachers. He was prompted, under the impulse of this feeling, to second the wishes of the Colonial government by dealing severely with students who showed discontent with the established worship. Hence, the expulsion of Brainerd and the Cleavelands: hence, also, the Declaration against Whitefield. But when the New Light preachers were assailed by latitudinarian opposers, the President felt disposed to side with the former. The more his interest was awakened in the direction of religious doctrine, the more would his sympathies be withdrawn from the men with whom he had formerly acted. This change was hastened by the fact that he found himself withstood in his design to form a church in college, by former friends, and supported by many to whom he had previously been opposed. Judge Darling, for example, one of the signers of the Declaration concerning Whitefield, who had joined the President in decrying enthusiasm, now came out against him. It was mentioned, as a significant fact, that Dr. Daggett shortly after he began his duties in college, on the occasion of his illness, sent a request that prayers might be offered, to the separate church. The Rev. Chauncey

Whittelsey, not long before President Clap's death, in a letter to Dr. Stiles, speaks of himself as no longer admitted to the President's counsels. Dr. Stiles, whom President Clap had befriended in his youth, likewise considered himself as no more possessing his sympathy. The President's theological opinions had not been modified, but he sustained the policy adopted by the New Light party in the General Assembly; and on this account was called a political New Light. At different times from the year 1730, as we are informed by Dr. Stiles, the rumor was started that both Harvard and Yale were lapsing into Arminianism. On the arrival of Whitefield, this charge was revived. In consequence of this suspicion, fifteen or twenty young men were induced to go from New England to the College of New Jersey, during the first ten years after that institution was founded. The New Jersey College was under the control of New Light ministers who were free from all suspicion of Arminian tendencies. It received from the General Assembly of Connecticut, when the New Lights in this body had got the predominance, permission "to draw a lottery" for its benefit, within the limits of this colony. In a letter signed by President Burr, the trustees acknowledged the favor with gratitude, promising that "while the College of New Jersey shall have a being, or continue to diffuse its benign influences throughout the Southern Provinces of North America, it will not be forgot that this honorable Court encouraged it in its infancy, and helped to give it a lasting establishment." These circumstances awoke the surmise that President Clap's newly developed concern for the cause of orthodoxy in doctrine, which swallowed up his former zeal for external conformity and union, was dictated by a desire to save the popularity of the College. Such a motive was directly charged upon him by the excited pamphleteers who were offended at his conduct. But the accusation, probably, had no foundation in truth. There is no reason to question the sincerity of his principles. The most candid of his adversaries acknowledged the rectitude of his character. Imperious he may have been, and destitute of the power to conciliate other minds; but he was unquestionably honest and unselfish. A small manuscript book has been put in my hands, in which President Clap recorded his reflections upon "certain remarkable occurrences in Divine Providence," in the course of his life. The expressions in it of

devout affection for God, and of strong confidence in His mercy, together with the earnest supplications for light and strength from above, are indicative of a piety not less deep if less fervent, than that of Brainerd. This little book concludes thus: "July 7, 1763. New Stile. I, being this day sixty years old set apart some special time, to review my past life, and to examine into the evidences of the reality and proficiency of grace in my heart. I have for above forty years, had a steady and confirmed hope; and upon a strict review, I think my great, steady and ultimate end and design, has been to do and fulfill the will of God and to promote his glory. And my governing principle always has been to do that which God would approve and justify in the great day. Though by reason of the natural deadness of my own heart, and my being so constantly involved in public business, I have not had such a strong and lively exercise of grace [or] made such progress in it, as I ought to have done."

No. IX.

The theological principles and position of Dr. Stiles deserve a more particular notice than they have yet received. His father, the Rev. Isaac Stiles, of North Haven, was a preacher noted for his talents and his vigor in the pulpit. He was one of the most energetic opposers of the new measures adopted by the followers of Whitefield, and resisted all innovations upon the ecclesiastical system established by the ancient laws of this Colony. In his Election Sermon at Hartford in 1742, he took occasion to reprobate the conduct of those who, as he thought, were making divisions in the Church, and to comment with great severity upon the general character of the New Light party. After describing the separate meetings as "schismatical conventicles," he says: "I would humbly propose whether this be not an iniquity to be punished by the Judges, and whether in these times not of *ignorance*, but of *great light*, these things should be connived and winked at by any? Can nothing be done to heal our unhappy divisions? to put a stop to and prevent unscriptural separations and disorderly practices of various kinds, which have a direct tendency to, and by a natural causality necessarily do, disturb the peace of this our *Jerusalem*, and greatly weaken the walls of it?" "Those evil surmisings," he adds,

“and uncharitable jealousies one of another, these aspersions cast one upon another, and upon some of the best friends of our Zion, those strifes and contentions among us in towns, churches, &c., are very provoking to God, and are like to be ruining to ourselves.” He exhorted the Rulers to put in execution the laws against schism. To the ministry, he said : “ Here let me enter a caveat against some things which have an undoubted tendency to *pull down and destroy*, instead of *building up Jerusalem*. Beware of that *Luciferian pride and arrogancy* which prompts some to invade the divine prerogative, to anticipate the work of the Day of Judgment, to take upon them to judge the secrets of men’s hearts and determine their state Godward, to censure and condemn even those as unconverted and hypocrites ‘ of whom the world is not worthy.’ ” He is careful, however, while denouncing extravagances, to express his deep thankfulness for the genuine fruits of the Spirit visible in the extensive revival. In this he was entirely sincere.* While thus hostile to movements which he deemed promotive of discord and confusion, the father of Dr. Stiles was equally averse to the rigorous imposition of creeds and systems of Divinity. In the sermon at the ordination of his son at Newport, in 1755, he thus addresses him : “ Let your sermons smell of the lamp ; and preach CHRIST, not Calvin, not Luther, nor Arminius.” “ Contend earnestly for the faith once delivered to the Saints you must ; but then not the doctrines of Calvin, or of Chrysostom, but of CHRIST, are to be regarded as infallible. The Bible must needs be the only system of Divinity to be depended upon, as the unerring rule of faith and manners.” “ Don’t (Procrustes like) be for stretching every man that is shorter than your bed, to the length of it ; nor for cutting them short-

* How this sermon was regarded by the party adverse to the preacher, may be judged from the account of it by Trumbull in his History, Vol. II, p. 167. He was one of the “New Lights,” and succeeded the Rev. Isaac Stiles at North Haven. “The preacher at the election,” says Trumbull, “was the Rev. Isaac Stiles of North Haven. He was a most bitter enemy to the work which God had been and was carrying on in the land, and to all the instruments of it. He gave himself great liberty to reproach them. He compared them to *Will with his wisp*, and *Jack with his lanthorn*, and pointed the artillery of heaven, in a tremendous manner, against them. The Assembly thanked him for his sermon, and printed it, with all the reproach and abuse of his brethren in the ministry, and of other Christians, which it contained.”

er who are too long for it. Don't, I mean, as the manner of some is, be for casting out of your charity, for branding them as graceless, for condemning, anathematizing and dooming to damnation all that follow not you. Bigotry avaunt ! Get thee behind me, for thou art an offense to me. Bigotry ! the poison and bane of social virtue ; would to God it were banished out of the world and sent back and confined to the infernal shades, the place of its birth and nativity. Might the Bereans nobly search the Scriptures, and judge for themselves ? and must we act by an implicit faith, take things upon trust, and be tied down to systems and formularies drawn up by uninspired men, how venerable soever their names may be ?"

The principal tutor of Dr. Stiles when he was a student in college, was Mr. Darling,—the same who published the pamphlet in opposition to the religious test introduced by President Clap. "A mutual friendship, which commenced at this early period, was ripened afterward into a cordial affection, and heightened the pleasure of the evening of their days."*

I mention these circumstances in the early life of Dr. Stiles, because they had their influence in moulding his opinions.

I. Dr. Stiles was a Calvinist. A *moderate* Calvinist he may be styled, if this appellation belongs to one who is sensible of difficulties connected with the doctrines of his system, as well as confident of the solid grounds on which these doctrines rest ; who observes a certain modesty on the deep matters of Predestination and Original Sin, lest by an imperfect statement, or the utterance of a half-truth, he should repel or confuse an honest mind ; and who sets a higher value on the palpable facts of the Gospel, than on the subtleties of scholastic theology. The most extended exposition of his doctrinal views is found in his discourse on Christian Union, delivered in 1760, before the Congregational clergy of Rhode Island. The first topic embraces an account of the fundamental principles of Christianity and Ecclesiastical Polity in which the Churches of New England were thought to be generally agreed. These are fifteen in number. 1. The Being, the Character, and the everlasting, all-controlling Providence of God. 2. That notwithstanding God created this, as he did all other worlds, in order and rectitude, yet that we are now in a fallen and universally

* Holmes's Life of Stiles, p. 11.

depraved state. He alludes, under this head, to diversities of judgment in respect to the origin and descent of moral evil, but claims that two things were confessed by all,—one, that no blame is to be ascribed to God as the author of it; the other, that it is a fact. For himself, he avows his agreement with President Edwards, that we were created pure, and without stain, but in consequence of Adam's sin we enter a corrupt and disordered state, destitute of a native propensity to holiness, though with no positive propensity to ill, so that “the latter immediately takes place in our natures, and by the time we arrive to the years of moral discretion, we find ourselves, one and all, to have fallen a sacrifice to pollution.” 3. It is beyond the power of man to recover and save himself. This impotence relates both to the regaining of holiness and the making of an atonement for past transgression, and includes, besides, an inability, without divine assistance, to comply with the conditions which entitle us to the blessings offered in the Gospel. 4. The Divinity and Atonement of the Saviour; the Atonement being the meritorious foundation of the believer's salvation. 5. The Influences and Operations of the Spirit. 6. The results of the last two principles in our Justification, Regeneration and Sanctification. The duty of inculcating a life of purity, holiness and virtue. 8. In the encouragement every sinner has, however helpless he may be, to hope that the use by him of the appointed means of recovery, will terminate in his final salvation. 9. The Resurrection of the Dead, the future Judgment and final Retribution. 10. The positive institutions of Baptism and the Lord's Supper. 11. The Inspiration of the Scriptures and their Sufficiency as a Rule of Belief and Practice. 12. The sufficiency and validity of Presbyterian ordination. 13. That “every voluntary Christian assembly have an inherent right or power, which ought neither to be surrendered or controlled, of electing its own officers, such as pastors, or elders, and deacons.” 13. That every individual Church has the sole power of judging and determining its own controversies. 14. That the Churches, though thus distinct and equal, hold a Christian fellowship and communion. “The equality and independence of every Congregational, Apostolic Church, is in part the essential basis of the general union and confederacy.” In these points we have, without doubt, a candid account of Dr. Stiles's mature sentiments. They demonstrate that he was firmly attached to what have been called the doctrines of grace.

II. Dr. Stiles was decidedly averse to the peculiarities of the New Divinity. His feeling on this subject is so well known, and so many expressions of it are extant, that I need cite only one of them. In his Literary Diary for 1781, he mentions the reception of a letter from Dr. Hopkins, which contained a description of the low state of religion in Newport. "The people in general," said Dr. Hopkins, "are going from bad to worse, and I see no way for my continuing here longer than till Spring. Neither your people nor mine are disposed to attend public worship constantly, except a few individuals." From the comments of Dr. Stiles on this letter, I copy a few lines: "Remark 1. Very lamentable is the state of religion at Newport, and particularly that they will not attend public worship. But 2. One occasion of this negligence is brother Hopkins's New Divinity. He has preached his own congregation almost away, or into an indifference." 3. Where the New Divinity ministers are liked, "their preaching is acceptable, *not for the new tenets*, but for its containing the good old doctrines of grace on which the new gentlemen are *very sound, and clear, and full*. In other parts, where the neighboring ministers generally preach the old Calvinistic doctrines, the people begin to be tired with the incessant inculcation of the unintelligible and shocking new points; especially that an unconverted man had better be killing his father and mother than praying for converting grace; that true repentance implies a willingness and desire to be damned for the glory of God; that we are to give God thanks that He has caused Adam to sin and involve all his posterity in total depravity, that Judas betrayed and the Jews crucified Christ, &c., &c.; that the children of none but communicants are to be baptized, &c.; that the Churches and ministers are so corrupt and Laodicean, and have so intermixed with the world that the New Divinity Churches and ministers cannot hold communion, but must and do secede and sequester themselves from them." It is obvious that the metaphysical theories preached by Hopkins appeared to Dr. Stiles to be errors, and he looked upon the preaching in which these theories were prominent, as harsh, narrow, and injurious to the interests of religion. His judgment concerning the transactions in the great Revival, is fully declared in his Rhode Island sermon, preached, let it be observed, as late as 1760. "One source of different sentiment," he says, "were the unhappy excesses into which our Churches have been transported in the late enthusiasm that pre-

vailed since the year 1740. In the public, mistaken zeal, religion was made to consist in extravagances and indecencies, which were not according to the faith once delivered. Multitudes were seriously, soberly and solemnly out of their wits. The Scriptures were in danger of being neglected for the indistinguishable impulses of the Spirit of God; sober reason gave way to enthusiasm; the terrors of eternal damnation, instead of subserving rational and sober convictions, were improved to throw people into that confusion, frenzy and distraction which unfitted them for the genial illuminations of the Holy Spirit. Besides this, the standing ministry were aspersed, and represented under abusive suspicious of being unconverted, legalists, Arminians. And as they were thus publicly and indecently vilified, so it was taught as a duty to forsake their ministrations, and form into separate assemblies. And as was natural to expect, our churches were hereby rent and torn and thrown into convulsions and confusions, to the great dishonor of the general cause. Much of this indeed was piously meant and honestly intended, and proceeded from a zeal for the cause of God. Thus there was no doubt an intermixture of good, and it is to be hoped many were savingly converted. Our churches have now in some measure cooled and recovered themselves, though the spirit of enthusiasm is not altogether extinguished as yet, but operates and influences under different pretexts and in a different form." A single sentence in the foregoing passage may serve to characterize the difference between Dr. Stiles and such as warmly favored the revival. The former speaks of "the intermixture of good" as if the evil greatly preponderated; President Edwards, on the contrary, looked upon the movement as in the main good, though intermixed with much evil. They were equally honest, equally attached to a pure Christianity.

III. Dr. Stiles felt the importance of cherishing a catholic and charitable spirit. Just before he began his ministry, he went through a long and distressing conflict with doubt. He was led in the course of this experience, to ponder the difficulties of faith, and to weigh the objections both to natural and revealed religion. He was versed in the history of religious controversies. He was familiar with the various systems by which it has been sought, in different ages, to state methodically the contents of the Gospel. His intercourse with eminent men at home and abroad, was unusually extensive. And he had, by nature, a kindly temper towards all. These circumstances tended to

widen his sympathies. They gave him a distaste for polemical zeal. They inclined him to give prominence to the truth on which Christians agree, rather than to the matters on which they differ. This notice of the revival, from which I have quoted, concludes thus : "On all sides there have doubtless been errors and indiscretions ; let us put on condescension and charity ; and nobly forgive one another." He expresses to his correspondent, Dr. Alison, his desire to have "the names of New and Old Light, and all other sectarian names banished and exchanged for the Christian name." And on another occasion, he thus declares his aversion to sectarian bonds : "There is so much pure Christianity among all sects of Protestants, that I cheerfully embrace all in my charity. There is so much defect in all that we all need forbearance and mutual condescension. I don't intend to spend my days in the fire of party ; at the most I shall resist all claims and endeavors for supremacy or precedence of any sect—for the rest, I shall promote peace, harmony and benevolence. I honor all Protestant Churches so far as they are reformed, and even the Church of England, as a sister, by no means a mother Church. But I conscientiously give the preference in my own choice to the Congregational Churches as nearest the primitive standard, and most purified from the corruptions of the Latin Church." Actuated by these feelings, Dr. Stiles followed his father in disliking creeds. Here he entirely dissented from his teacher and patron, President Clap. From annotations in a copy of Judge Darling's pamphlet against the President, which are in the handwriting of Dr. Stiles, we should infer that he agreed with his friend in his vehement opposition to theological tests. In his sermon on union, he is quite explicit. He there complains of the desire of some to substitute "human interpretations given by authority of councils and learned men, exacting that the sacred Scriptures be understood according to senses fitted and defined in human tests which all acknowledge to be fallible." He demands unrestricted freedom of conscience. "Not all the difference of sentiment, not all the erroneous opinions that have yet been started, afford just umbrage for its extinction, abridgment, or embarrassment. Have the Protestant formularies subserved the truth as it is in Jesus ? Rather have they not in event proved new sources of religious dispute and undeterminable controversy ?" The following sentence evidently alludes to the position of President Clap : "I am satisfied we shall err less if we make the

Scriptures the only rule of faith, than if we depart from this and substitute another ; or, as many do, who say they believe the Scriptures the *only* rule, and yet in all their judgments on Scripture, measure that *only* rule by *another* rule." In accordance with his principles, Dr. Stiles did not accept the office of President, until he had obtained from the Corporation the abrogation of the tests instituted by President Clap, with the exception of an assent to the Saybrook Platform. This at least, is true of Dr. Stiles, that while neither lukewarm in his convictions of truth, nor reserved in the expression of them, he won the confidence of all parties, and his accession to the Presidency, as the successor of President Clap, created general satisfaction. The display of learning in the published writings of Dr. Stiles, seems to the present generation ostentatious, not to say ludicrous. But this characteristic was owing more to the fullness of his mind, to his delight in all knowledge and to his unaffected reverence for what is good in the past, than to literary vanity. It was not in his day the foible that it would be now, and should not prevent us from doing justice to the truly excellent qualities of his intellect and character. He was not simply the most learned man of his time in America ; he was one of the ablest theologians, a bold advocate of civil freedom, a devout and disinterested servant of God.

No. X.

The election of Dr. Dwight to the Presidency of Yale College marked the triumph in New England of the Edwardean theology. According to Dr. Hopkins, there were, in 1756, "not more than four or five, who espoused the sentiments which since have been called *Edwardean* and *New Divinity* ; and since, after some improvement was made upon them, *Hopkintonian* or *Hopkinsian* sentiments."* In 1773, they had increased to forty or fifty. In 1777, under date of Nov. 7, we find the following passage in Dr. Stiles's diary :

"Rev. Mr. Edwards of New Haven, tells me there are three parties in Connecticut all pleased with my election, viz, Arminians, who, he said, were a small party ; the New Divinity gentlemen, (of whom he

* Park's Life of Hopkins, p. 23.

said he was called one) who were larger he said, *but still small*, and the main Body of the Ministers which, he said, were Calvinistic." In a letter written in 1796, Hopkins informs us that among the advocates of the New Divinity were included "more than one hundred in the ministry." A few years before, in 1787, Dr. Stiles thus records his satisfaction at the apparent confusion of his theological opponents :

"They (the New Divinity gentlemen) perceive some of the pillars are removed; President Edwards has been dead twenty-nine years, or a generation; Dr. Bellamy is broken down, both body and mind, with a paralytic shock, and can dictate and domineer no more; Mr. Hopkins still continues, but past his force, having been somewhat affected by a fit and nervous debilitation; Mr. West is declining in health, and besides, was never felt so strong rods as the others. It has been the *ton* to direct students in Divinity, these thirty years past, to read the Bible, President Edwards, Dr. Bellamy, and Mr. Hopkins's writings;—and this was a pretty good sufficiency of reading. But now the younger class, but yet in full vigor, suppose they see further than these oracles, and are disposed to become oracles themselves, and wish to write theology and have their own books come into vogue. The very New Divinity gentlemen say, they perceive a disposition among several of their brethren to struggle for preëminence;—particularly Dr. Edwards, Mr. Trumbull, Mr. Smalley, Mr. Judson, Mr. Spring, Mr. Robinson, Mr. Strong of Hartford, Mr. Dwight, Mr. Emmons, and others. They all want to be Luthers. But they will none of them be equal to those strong reasoners, President Edwards and Mr. Hopkins." These reflections conclude with a prediction which time has not verified: "President Edwards's valuable writings in another generation will pass into as transient notice, perhaps, scarce above oblivion, as Willard, or Twiss, or Norton; and when posterity comes across them in the rubbish of libraries, the rare characters who may read and be pleased with them, will be looked upon as singular and whimsical, as in these days are admirers of Suarez, Aquinas, or Dionysius Areopagita." This whole passage shows Dr. Stiles's distaste for the peculiarities of the new school of Divines; but it indicates clearly their activity, and the power they were gaining. At the death of Dr. Stiles, Dr. Dwight had become so eminent a man in the judgment of the public, that his election to the Presidency was in accordance with a general expecta-

tion. From that time the old Calvinism, as something distinct from the Edwardean Divinity, disappears from view. This result is owing very much to the personal influence of Dwight. He communicated to others the reverence he felt himself for the genius of President Edwards. He gained strength by discarding the eccentric theory of Hopkins and Emmons concerning Resignation, which he had espoused in early life, and especially by vigorously opposing their odious propositions relative to the Divine efficiency in the production of sin. His pupils, comprising in their number such men as Griffin, Beecher, Stuart, became distinguished preachers and rose to the position of leaders in the theological world. From the outset, indeed, the disciples of the New Divinity displayed superior energy, both in the investigation of truth and in practical enterprises for the spread of God's kingdom. A man like Bellamy or Smalley, was himself a host. They were naturally selected to preside over colleges and drew to themselves young men who were studying for the ministry. They were very active in the earlier undertakings in the cause of Missions. Their efficiency was seen in the revivals of religion which took place in New England from the closing years of the last century down to a recent period. By a variety of agencies, the party professing the ancient Calvinism and eschewing "the improvements" of the New Divinity, has been quite obliterated in New England. Eighty years ago, the followers of President Edwards among the Calvinistic clergy, were said by his son, the younger President, to be few in number. At present, there are some who are scarcely aware that there ever was a time, since his death, when the Calvinists of New England did not regard President Edwards as the most authoritative expounder of their principles. His theology, however, it cannot be denied, had from the beginning the respect of many who refused to adopt the additions proposed by his disciples. It is still a mooted point among the interpreters of his writings, whether he deviated from Calvin in anything, except in modes of statement.

No. XI.

The Confession of Faith and the Covenant of the Church in College, are as follows :

THE CONFESSION OF FAITH.—You [and each of you] solemnly profess your belief that there is but one God, in three persons, the Father, the Son, and the

Holy Ghost ; self-existent, independent, eternal, unchangeable ; infinite in power, wisdom, holiness, goodness, and truth :—that by him all things were made ; and are preserved and governed according to his own most wise, holy and good pleasure ; and that you are his creature, and under the most righteous and solemn obligations to serve and glorify him with all your powers while you live. You also profess your belief that the Scriptures of the Old and New Testament are the word of God ; revealed to mankind by the spirit of truth ; and containing every rule of faith and practice which is obligatory on the conscience of mankind.

Thus you profess and believe.

THE COVENANT.—You [and each of you] now solemnly avouch the Lord Jehovah to be your God ; your Father, Redeemer, and Sanctifier ; and do solemnly give up yourselves to him, as his children ; purposing and engaging, so far as you know the state of your own minds, to obey, through his grace, without which you can do nothing acceptable to him, all his commandments and ordinances ; and denying all ungodliness and worldly lusts, to live soberly, righteously, and godly in the present world.

Moreover, you covenant with the members of this church, to walk with them, through the influence and assistance of the same grace, in the order of the gospel ; to submit, as becometh Christians, to the discipline prescribed by the Redeemer ; to watch over your brethren ; to instruct, reprove, admonish, comfort and strengthen them ; and willingly to be instructed, admonished and reprovèd by them, with the meekness and humility of the gospel.

Thus you covenant and promise.

We, then, the members of this church of Christ, do also covenant with you, that through the same divine assistance, we will perform the same Christian duties to you.

And may God enable us to be mutually faithful, through Jesus Christ ; to whom be glory forever. *Amen.*

N. B. By a rule of the Church, adopted in 1829, all communicants who join any of the College classes, and who expect not to commune with other denominations of Christians, are required to bring letters of dismission, and unite with the Church, in four months from the time of their admission into College ; and members who leave the College, are required to take dismission in six months from the time of leaving.

No. XII.

The following description of the revival of 1831, is extracted from Prof. Goodrich's Article on the History of Revivals in the College, in the American Quarterly Register, Vol. X :—

“The spring of 1831 will long be remembered as one of the most remarkable seasons of refreshing from on high, which has ever been experienced at this College.

‘The first church meeting of the term [two days after College came together] was one of peculiar interest. The earnest inquiry was, what shall we do to secure the divine blessing? It was finally proposed that all who felt desirous of a revival, should meet on the next Sabbath evening to pray for it, and adopt such measures as duty might dictate. The Bible Class on Saturday evening [Jan. 22d,] was full to overflowing; after which one individual was disposed to go and converse with the Professor on the subject of his soul’s salvation. There was something very striking in the appearance of College at this time. Though not another instance of seriousness was known to exist in the institution, every one seemed to anticipate the result, and the whole of College stood waiting in solemn expectation, to see the arm of the Lord revealed. Within the compass of the next week, the long-sought influence of the Spirit came, not with rapid and overwhelming power, as in the revival of 1802, but rather like the ‘still small voice’ before which the prophet wrapped his face in his mantle as he stood upon the mount. It spread silently and slowly through the whole institution. The number under conviction of sin was never very great at any one time, but as these were led by divine grace to put their trust in the Redeemer, others were brought forward in their place, through the prayers and labors of the people of God; until at last there were comparatively few rooms left, where the cry was not heard, ‘What shall I do to be saved?’—or the voice of thanksgiving raised to the Father of lights from whom ‘cometh down every good and perfect gift.’ Many, indeed, of those who were awakened, afterwards yielded to the fatal delusion of putting off repentance to a more convenient season; but, before the end of the term, nearly one half of the impenitent in College, were hopefully brought into the kingdom of God. As the fruits of this revival, seventy-four were added at a subsequent period to the College Church, and not far from thirty to other churches.’*

“Religious meetings were not greatly multiplied during this revival. To the ordinary exercises with which the year commenced, a sermon

* This paragraph is quoted by Professor Goodrich from an account written at the time by Mr. Peter Parker, since missionary in China.

was added on Sabbath evening ; and at first one meeting for inquiry, and afterwards a second, in the course of the week. These meetings rarely exceeded an hour in length. The brethren of the Church, with those who had hoped in Christ, met for a few moments each morning after breakfast, to pray and converse together, and then turned to the ordinary duties of the day. The amount of study during the term, was very little, if at all, diminished by the revival ; and in many instances, there was an immediate and very marked improvement in scholarship, among those who were subjects of the work. Much of the success which attended the labors of the brethren, was owing to an uncommon degree of delicacy and tenderness in their intercourse with the unconverted, and of mutual concession and fervent love among themselves. The sense which they all seemed to feel of dependence on the Holy Spirit to produce the desired results, was stronger and more prevailing than I have ever witnessed in any other case."

"The circumstances attending the close of this revival were remarkable. Down to the first week in April, it went on with unabated power ; and at no period were the prospects of its continued progress, more encouraging than at that time. It appeared, indeed, as though nothing stood in the way of the conversion of all College ; that, if the work went forward, as there was every indication it would do, to the end of the term, it must cease for want of subjects ; and the whole Church seemed to share in the humble but fixed determination that, with the aid of divine grace, nothing should be wanting on their part, to secure so blessed a consummation. At this period, the assistance of Christians in College, was requested by the churches of the city, in efforts to prepare the minds of God's people for a protracted meeting, which was soon to be held. These efforts, and the services of the meeting which soon followed, devolved, to a great extent, in consequence of a failure in expected aid, upon those officers of College who had been actively engaged in the revival there. The sympathy and interest of the College Church, were, very naturally, turned to the wider field which lay open before them, 'already white for the harvest.' As the work in town advanced with unexampled rapidity and power, and hundreds were seen, without the slightest disorder or excitement, pressing at once into the kingdom of God, the hearts of the brethren in College, were naturally drawn forth, and their prayers

directed, to the scenes of triumphant grace which were opened around them. The revival in College seemed to be merged in the revival in town; and from the close of the protracted meeting, which lasted three days, there was hardly a single new case of conviction among the students, and but few instances comparatively, of hopeful conversion among those who had been serious before. As the result of the revival in town, nearly nine hundred persons, in all the churches of every denomination were added to the professed followers of Christ."

The Rev. Dr. Dutton, of New Haven, who was then a student in College, has kindly furnished me with the following additional recollections of this revival :

"The College was favored, during this great work of grace, by having among its officers and students many who were 'wise to win souls.' Peter Parker, afterwards missionary to China, was then a member of the Senior Class. He had great influence, for there was universal confidence in his Christian character; he devoted the larger part of his time for weeks to religious work; and his addresses and conversations were most skillful, judicious and earnest. Among the theological students whom I remember as having an excellent influence in the conference meetings, and in private conversation, were Albert Hale, now pastor of a church in Springfield, Illinois, Edwin Stevens, afterwards missionary to China, Amos Pettengill, Horace Bushnell, and William Carter. The four last were Tutors.

"But specially worthy of mention were the labors of Professor Goodrich, Dr. Taylor and Dr. Fitch. Professor Goodrich and Dr. Taylor were resorted to by a large number of inquirers for the way of salvation; and their mode of directing them evinced a high degree of Christian wisdom,—great knowledge of the gospel, and of the laws and operations of the human mind when under the influence of the truth and the Spirit. Dr. Taylor frequently preached in the evening in the Rhetorical Chamber, with great solemnity and power. His discourses were admirably adapted to convince of sin, and to lead to repentance and faith. Dr. Fitch's sermons in the Chapel on the Sabbath and at the meetings in the city, were wonderful examples of ingenuity, earnestness and eloquence. Some of them made so deep an impression on my mind that they are remembered in all their parts to this day, though twenty-seven years have elapsed,—particularly his 'Covenant sermon,' as it was called, from the text: 'I will make an

everlasting covenant with you, even the sure mercies of David ;' and his sermon on Procrastination, from the text : 'Go thy way for this time, when I have a convenient season, I will call for thee.' To those three honored men, many have felt themselves greatly indebted for their works of Christian wisdom and power under that gracious ministration of the Spirit."

In connection with the allusion, in the preceding paragraph, to Dr. Goodrich's usefulness as a religious counselor, it is proper to mention the service he has rendered the College, through the weekly evening meeting which he has long conducted. The Saturday evening meeting for prayer, has been spoken of on page 25th of the Sermon. After the death of Dr. Dwight, this meeting came chiefly under the charge of Dr. Goodrich, and with some intervals, has been held by him, either on Saturday or Sunday, up to the present time. There are many graduates of the College who look back upon this meeting and upon the pastoral advice received in private from Dr. Goodrich, with fervent thankfulness.

No. XIII.

It is not implied that the course of study was ever theological to such an extent as to exclude other sciences which belong to a liberal education. For the design was, not only to send out ministers, but *learned* ministers ; and besides, to train young men for civil life. In the early times, in respect to the relative prominence given to Divinity, Yale was not distinguished from Harvard, as Prof. Kingsley has conclusively shown in his review of Quincy's History. (See Biblical Repository, 1841 and 1842.) In his sketch of the history of Yale College, Prof. Kingsley has thus described the curriculum of study pursued in the first period after its foundation. "Logic claimed the principal attention, and skill in syllogistic disputation, was the chief object aimed at. Burgersdicius, Ramus, Crackenthorp, and Keckerman, were the great lights of the time. The Freshmen were employed the first four days of the week on Latin, Greek and Hebrew ; beginning logic in the morning, at the latter end of the year, and metaphysics and mathematics the fourth year. All resident Bachelors were required to dispute syllogistically, once a week, and all undergraduates, after they began to read logic, five times a week. Fridays were devoted in all the classes, to ethics, rhetoric, and the theology of Wollebius.

Ames's *Medulla* was recited on Saturday mornings; and, on Saturday evenings, the Assembly's Catechism in Latin. Every Sunday morning, there was an exercise in Ames's *Cases of Conscience*. At the beginning of every recitation, a portion of the Hebrew Scriptures was read by the class into Greek, except in the Freshman class, where the translation of the New Testament into Greek was from English. Every undergraduate was required to declaim once in two months, and both graduates and undergraduates committed sermons to memory, and pronounced them publicly in the College Hall." President Woolsey quotes the Latin laws published in 1748, which prescribe that, in the first year, the students "shall principally study the tongues and logic, and shall in some measure pursue the study of the tongues the two next years. In the second year, they shall recite rhetoric, geometry and geography. In the third year, natural philosophy, astronomy and other parts of the mathematics. In the fourth year, metaphysics and ethics. Every Saturday shall especially be devoted to the study of divinity, and the classes through the whole term of their College life shall recite the Westminster Confession of Faith received and approved by the Churches in this Colony, Wollebius's, Ames's *Medulla*, or any other system of divinity by the direction of the President and Fellows. And on Friday, each undergraduate in his order, about six at a time, shall declaim in the Hall, in Latin, Greek or Hebrew, and in no other language without special leave, and the two Senior classes shall dispute twice a week." For full and interesting details concerning the changes that have taken place from time to time in the prescribed course of Instruction, see President Woolsey's *Historical Discourse*, from which the preceding passage is taken. The subjects of study were represented in the theses discussed on the day of Commencement. I subjoin an extract from the printed list of theses discussed by the candidates for the first degree, at the Commencement in 1757,—the year in which the Church was established; also a full copy of a similar programme for the candidates for the Master's degree, four years earlier. They serve to show what class of subjects engaged the attention of students at that day:

1757. PRÆCLARISSIMO, Optimâ Eruditione, Vitæ Integritate, omnique felicissimè gubernandi Ratione instructissimo VIRO, THOMAE FITCH, Armigero, Coloniae Connecticutensis Gubernatori consummatissimo.

Honoratissimo GULIELMO PITKIN, Armigero, Coloniae Connecticutensis, Vice-Gubernatori peritissimo;

Senatoribus spectatissimis Reipublicæ Felicitatis studiosissimis; Reverendo pariter ac honorando D. THOMÆ CLAP, Collegii Yalensis Præsidi, (cujus sub modamine sequentia Philosophemata sunt defendenda;)

Sociisque reverendis ac eruditis Literaturæ Pietatisque Cultoribus benignissimis;

Venerandis etiam Ecclesiarum CHRISTI passim Pastoribus divinâ humanâque Eruditione ac Pietate ornatissimis; Universis denique Artium ingenuarum Fautoribus, nostræque Literarum REIPUBLICÆ Patronis generosissimis;

HASCE THESES, quas (Deo annuente,) in COLLEGIO YALENSI defendere conabuntur Juvenes in Artibus initiati, viz.

[Here follow the names of all the class that graduated in 1757, in the order now given on the Triennial Catalogue.]

Of the Theses Technologicae, there were six.

“	“	“	Logicae,	“	“	eleven.
“	“	“	Grammaticae,	“	“	six.
“	“	“	Rhetoricae,	“	“	eleven.
“	“	“	Mathematicae,	“	“	nine.
“	“	“	Physicae,	“	“	thirty-three.
“	“	“	Metaphysicae,	“	“	five.

THESES ETHICAE.

Ethica est Ars secundum Rationem vivendi.

(1.) Ordines Entium singuli, semper in Perfectione vel Malitiâ in Æternum progredientur.

(2.) Felicitas hujusce Mundi Propensiones nostras supprimendo, at in futuro eas indulgendo consistit.

(3.) Socii Regis in Bello, causae Æquitati debent esse proportionales.

(4.) Ut benè vivamus, aliorum Felicitati Ratio est habenda.

(5.) Ita Bellum suscipiatur ut Nihil aliud quam Pax quaesita videatur.

(6.) Omnes creaturae rationales, in omnibus eorum Actionibus, recta Ratione seipsos gubernare obligantur.

(7.) Legem moralem prae ullo Mandato positivo observare obligamur.

(8.) Voluptates Rationi perfectae non consentaneae haud prosequendae sunt.

(9.) Benevolentia ad sui ipsius Felicitatem naturaliter tendit.

(10.) Necessitas Privilegium quoad Jura privata inducit.

(11.) Existentia Dei, atque Providentia, Immortalitate Animi conjuncta, ad Virtutem promovendam maxime inserviunt.

(12.) Nemo est justè Mancipium, nisi seipsum ita libenter reddit.

(13.) Bonâ Sodalitate nihil magis petendum, malâ nihil magis fugiendum.

(14.) Veritatem persequi, mendacium fugere, Enti rationali est dignissimum.

(15.) Charitas et Amicitia in aeternum permanebunt.

(16.) In Bono morali amando, et Malo morali in Odio habendo, Virtus consistit.

(17.) Omne Ens pro ejus existentia Gratias Deo agere semper obligatur.

(18.) Omnis miseria è Peccato oritur.

- (19.) In Statu Innocentiae Obligatio et Potentia semper erunt proportionales.
 (20.) *Bonae Intentionis defectus malam constituit Actionem.*
 (21.) *Legem moralem abrogare, Perfectionibus divinis repugnat.*

THESES THEOLOGICAE.

Theologia est scientia, quae Deum, atque ejus Perfectiones contemplatur.

- (1.) Religio christiana prout in sacrâ Scripturâ representatur, summae Rationi est consentanea.
 (2.) Veritas, Fidelitas, et Constantia Dei in ejus Decretis perspicuè illustrantur.
 (3.) Judicium ultimum à Christo, ut Rege exercebitur.
 (4.) Precationis Omissio est Atheismus.
 (5.) Christus Rex et Mediator in eternum manebit.
 (6.) Inter moralem, naturalemque, Impotentiam est Differentia.
 (7.) Est Idololatria, corporeae Ideam Formae affigere Deitati quam veneramur.
 (8.) *In Actionibus vel Conatibus Hominis non renati nihil est Gratiae.*
 (9.) *Cultus verus absque Fide verâ existere nequit.*
 (10.) *Deus, omnibus sub evangelio, Gratiam ad salutem efficacem, non praebebat.*
 (11.) *Homo, naturalis suae Pravitatis inconsciens, non potest esse renatus.*

His antecedit ORATIO SALUTATORIA.

QUAESTIONES, pro Modulo Discutiendae, sub reverendo D. THOMA CLAP, Collegii-Yalensis, quod est Divinâ Providentiâ, Novo-Portu CONNECTICUTENSII, Praeside, in Comitii Publicis, a Laureae Magistralis Candidatis, *Die duodecimo Septembris*, 1753.

I. An Felicitas Creaturae est Finis ultimus Creationis? Negat respondens JOSEPHUS PLATT COOKE.

II. An Sanctorum Beatitudinum, et Damnatorum Miseriarum, Eternitas, in Scripturis, pari Certitudine reveletur? Affirmat Respondens NOADIAH RUSSEL.

III. An ad Malum Proclivitates, a Statu Probationis secerni possint? Aff. Resp. ELISHA STEEL.

IV. An Homo, in majus Reipublicae Emolumentum, Res suas aliis concedere debet? Aff. Resp. DANIEL NEWEL.

V. An ulla detur Benevolentia pura, quae proprium Commodum non respiciat? Aff. Resp. SAMUEL REYNOLDS.

VI. An Sanctus, Eternitate non speratâ, omnî ex Parte beatus esse possit? Neg. Resp. ELIHU TUDOR.

VII. An Conditio in Compacto illicita, Compactum reddat irritum? Aff. Resp. THOMAS JONES.

VIII. An finale Dei Propositum possit frustrari? Neg. Resp. EBENEZER DYAR.

IX. An Creatura ulla, ex Naturâ suâ sit impeccabilis? Neg. Resp. PEREZ FITCH.

X. An Statu futuro, Brutæ Sanctorum Felicitati inservient? Aff. Resp. RICHARDUS HALL.

XI. An humani Generis Animæ, ab Animalium caeterorum Animabus, nisi Perfectionis Gradibus distinguantur? Neg. Resp. ELIJAH BLAGUE.

XII. An Fructûs vetiti comestura actualis, fuit Adami Peccatum primum? Neg. Resp. PLATT TOWNSEND.

XIII. An Mundi naturalis Mutatio, primi Peccati Pœna sit existimanda? Aff. Resp. GEORGIUS LOOMIS.

XIV. An Venalium Defectus exponere, Mercatorem oporteat? Aff. Resp. ISAACUS ISAACS.

XV. An Officia moralia, omnes Agentes Morales in iisdem Relationibus æqualiter obligant? Aff. Resp. BENJAMIN PALMER.

XVI. An Cœlum ingressuri, Amicos olim decessos, Aspectu primo cognoverint, et ab illis cogniti fuerint? Aff. Resp. JEDIDIAH SMITH.

His succedit ORATIO Valedictoria.

Dr. Stiles states some particulars concerning the study of Hebrew, in an account of a class formed by him, in that language :

"July 27, 1778. I this day began to instruct a Class in Hebrew and the Oriental languages, which I selected out of all the other Classes, as they voluntarily offered themselves. This is not required of the President; but I wish to benefit the College to the utmost of my power. Johnson is the only undergraduate that now understands anything of Hebrew,—he has read something in the Psalter. Mr. Tutor Baldwin is a good Hebrician. The other Tutors and Professors have some small knowledge of it. It has always been usual to initiate every Class a little into it; but the dispersed state of the scholars for two years past, has prevented this and other usual studies."

Here follow the names of twenty students who had come forward to join this voluntary class.

How Edwards's treatise on the Will came to be a text-book in College, is explained in Dr. Stiles's "Itinerary," V: 183.

"July 26, 1789. I preached all day for Mr. Brownson, [in Oxford, Conn.] Mr. B. tells me his class were the first that recited Edwards on the Will,—that Pres^t Clap offered the class to choose the Book of Moral Philosophy they wished to recite. The class chose Edwards and appointed Dr. Huntington and himself to wait on the President with their choice, who approved it. This was 1762."

No. XIV.

It may be well to state in brief the circumstances that led to the organization of the theological department. We have no knowledge of a time in the history of the College when there were not resident graduates here, preparing for the ministry. From the year 1755, this class of pupils were in the habit of pursuing their studies under the guidance of the Professor of Divinity. By Dr. Dwight and by his predecessors, Doctors Daggett and Wales, several hundred of the Alumni of the College were educated for the pastoral office. Among the persons who studied theology under the direction of Dr. Dwight, may be named, for example, Rev. Moses Stuart, who became a Christian in the Revival of 1801, united with the College Church in 1803, and was the first Professor of Sacred Literature at Andover. As the need of a more extensive course of theological study became felt, Dr. Dwight began to cherish the purpose of increasing the means of instruction thus furnished. When the project of a Seminary at Andover was under discussion in Massachusetts, his advice was sought by Dr. Morse of Charlestown, and Dr. Spring of Newburyport, who visited New Haven for the purpose of consulting him. He expressed to them his warm approval of the proposed undertaking, at the same time assuring them that he had long been desirous of providing a more complete and systematic course of theological instruction in Yale College; and that he should embrace the earliest opportunity of carrying out, in this particular, what he deemed to be the design of its founders. After the interview with these gentlemen, he stated confidentially to his young friend and amanuensis, Mr. Taylor, (now the Rev. Dr. Taylor,) that his eldest son, Mr. Timothy Dwight, a merchant of New Haven, had invested a sum of money in a business enterprise, which, with the profits arising from it, was to be ultimately given for the object above mentioned. In 1822, fifteen young men, graduates of the College, laid before the faculty a petition that they might be received as a theological class for the ensuing year. The question was thus distinctly presented whether Yale College should cease to be a school for theological education. The faculty, considering the original design of the pious founders of the institution and the importance of maintaining its dignity and religious usefulness, determined to recommend to the Corporation to establish a Theological department

upon an improved and permanent basis. At this time, Mr. Dwight came forward with a subscription of \$5,000 towards an endowment for a Professor of Didactic Theology. Had he not been prevented by misfortunes in trade, he would have fulfilled his intention of greatly increasing this first donation. The sum of \$20,000 was collected for the Professorship. This was accepted by the Corporation, who proceeded to establish the Theological Department, grounding their action on the fact that "one of the principal objects of the pious founders of this College, was the education of pious young men for the work of the ministry." The Corporation likewise voted "that in commemoration of the high sense which this board entertains of the distinguished merits of the Rev. Timothy Dwight, D. D., late President of this College, and of his eminent services and usefulness while in office, the Professorship this day established, shall take his name, and be styled the Dwight Professorship of Didactic Theology." The Rev. Nathaniel W. Taylor, then Pastor of the First Church in New Haven, who had been a beloved pupil of Dr. Dwight, was elected to fill the office. Instruction in Hebrew was at first given by Prof. Kingsley, the Professor of Latin in College, and in the Greek of the New Testament by Dr. Fitch, Professor of Divinity. Subsequently, in 1824, Mr. Josiah W. Gibbs was invited to act as Professor of Sacred Literature. The Professorship in that department was instituted in 1826, and Mr. Gibbs was then elected Professor. The Rev. Dr. Goodrich was afterwards made Professor of the Pastoral charge, and Dr. Fitch retained his connection with the Seminary, as Instructor in Homiletics. The principal hindrance to the prosperity of the Institution, is the inadequate endowment for the chairs of Instruction, and the want of means for aiding indigent students. It is to be earnestly hoped that the friends of theological education in Yale College, will not leave these deficiencies unsupplied.

No. XV.

CATALOGUE OF GRADUATES OF YALE COLLEGE WHO HAVE SERVED AS FOREIGN MISSIONARIES, UNDER THE A. B. C. F. M.

GRAD.

1809, Benjamin C. Meigs,	Ceylon.
1816, Isaac Bird,	Western Asia.
Asa Thurston,	Sandwich Islands.
1819, Elnathan Gridley,	Western Asia.

GRAD.

1821, Dwight Baldwin, M. D., Josiah Brewer, Joseph Goodrich, Eli Smith,	Sandwich Islands. Western Asia. Sandwich Islands. Western Asia.
1826, James T. Dickinson,	Singapore.
1827, John M. S. Perry,	Ceylon.
1828, Edwin Stevens,	China.
1829, George H. Apthorp, John F. Lanneau,	Ceylon. Western Asia.
1831, George Champion, Peter Parker, M. D.,	South Africa. China.
1832, Henry A. DeForest, M. D.,	Western Asia.
1833, Samuel Wolcott,	Western Asia.
1834, Henry S. G. French, Samuel Goodrich Whittelsey,	Siam. Ceylon.
1835, Charles S. Sherman,	Western Asia.
1837, Azariah Smith, M. D.,	Western Asia.
1838, David T. Stoddard,	Western Asia.
1840, Timothy Dwight Hunt, Charles S. Shelton, M. D.,	Sandwich Islands. India.
1842, Lewis Grout, Seth B. Stone,	South Africa. South Africa.
1843, William A. Benton,	Western Asia.
1844, John W. Dulles, Henry Kinney, Charles Little, William A. Macy, Samuel D. Marsh,	India. Sandwich Islands. India. China. South Africa.
1845, Oliver Crane,	Western Asia.
1846, William B. Capron,	India.
1847, Andrew T. Pratt, M. D.,	Western Asia.
1848, William Aitchison, Henry Blodget,	China. China.
1849, Augustus Walker,	Western Asia.
1850, Benjamin Parsons,	Western Asia.
1851, Henry H. Jessup, Julius Y. Leonard,	Western Asia. Western Asia.
1853, Hiram Bingham, Jr., Charles Harding,	Micronesia, India.

ADUATES OF YALE COLLEGE WHO HAVE BEEN MISSIONARIES OF THE PROT-
ESTANT EPISCOPAL CHURCH.

1825, Thomas Staughton Savage, M. D.,	West Africa.
1831, William I. Kip, Missionary Bishop,	California.
1850, Robert Smith,	Western Africa.

GRADUATES OF YALE COLLEGE WHO HAVE BEEN MISSIONARIES AMONG THE
NORTH AMERICAN INDIANS.

1720, Jonathan Edwards.
 1729, John Sergeant.
 1746, John Brainerd.
 1806, William F. Vaill.

No. XVI.

The following table will show the proportion of ministers to the total number of graduates, in successive periods of fifteen years each, from the foundation of the College. In the last of these periods, however, the number of ministers as given in the table, is somewhat less than it will be when all the members of the later classes shall have entered upon their professions. Some allowance should be made for this modification to occur hereafter.

Number of years.	From	To	No. of Ministers.	Total No. of graduates.	Percentage.
14	1702—	1715	38	53	71.69
15	1716—	1730	77	175	44.00
15	1731—	1745	123	282	43.61
15	1746—	1760	141	405	34.81
15	1761—	1775	151	566	26.67
15	1776—	1790	144	605	23.80
15	1791—	1805	134	566	23.67
15	1806—	1820	187	887	21.08
15	1821—	1835	356	1125	31.65
15	1836—	1850	303	1363	22.23
Total,			1654	6027	27.44—percentage in the whole 149 years.

No. XVII.

The credit of the improvement which has taken place in the morals of College belongs, without doubt, in a considerable degree, to the Temperance Reform. The disorders, especially at Commencements, occasioned by strong drink, are frequently noticed in the ancient

Records. Some details relative to this matter may interest my readers, and may profitably be pondered by such as are prone to deplore the degeneracy of the times. In 1737, the Corporation, having observed that on the "Commencement Occasions, there is a great Expense in Spirituous Distilled Liquors in College, which is Justly offensive," determined that every candidate who should provide such liquors in his room, during Commencement week, should be deprived of his degree. Again, in 1746, "to prevent several Extravagant and Expensive customs which have prevailed in this College," it was voted "that there shall be no kind of public Treat or Entertainment, made by or to the Scholars, but only at the Commencement, Quarter-Days, and the Day on which the Valedictory Oration is pronounced, and on that Day the Seniors may provide and give away a Barrel of Metheglin and nothing else." It was also voted "that the Butler shall not keep or sell in the Buttery more than twelve Barrels of strong Beer in one year." In 1760, the Corporation passed another act, annexing stringent penalties, for the suppression of the vices and disorders at Commencement, which were caused "by the giving away of great Quantities of Strong Drink." It having been the custom of the candidates for the first degree "to purchase a Pipe of Wine jointly," and oblige each member of the Class to pay the proportionable part of the Charges, it was ordered that this practice should be entirely abolished. It was forbidden that any candidate should "in any Sense or Degree be obliged, by any Agreement, Persuasion, Threatening, or otherwise, to pay for more Wine than he shall freely chuse for himself;" "that no money shall be collected of any class in Order to purchase any Wine; and that no Wine shall be agreed or bargained for, but by special Directions of the President and Tutors who shall discourse with the Person who sells, and know of him the Quantity and Price bargained for." It was ordained that each individual might "obtain liberty to get such a Quantity of Wine as the President shall think proper," and he was not to "get or speak for any more." Every candidate was required, on Commencement morning, in the presence of the Corporation, to declare, that he had faithfully observed the foregoing statutes. These measures appear to have proved ineffectual; for the next year the Corporation express once more their determination "to put a Stop to those vicious and extravagant Practices which have many Years past attended the

public Commencements." They order that none of the candidates for the Bachelor's degree "shall have in their Chambers, in College, or in the Town, any kind of Strong Drink, *besides one Quart of Wine and one Pint of Rum for each Candidate in a Chamber.*" The undergraduates were forbidden to have, during the week of Commencement, any strong drink in their rooms. Such evils as are here alluded to, prevailed, indeed, to an extraordinary extent during the last years of President Clap's connection with the Institution. But there can be no doubt that the use of intoxicating liquors has always been a principal source of disturbance and wrong-doing. The change in the habits of the community, effected by the temperance movement, has exerted a very happy influence on the morals of the College. But even now, no reform of an external nature would be so beneficial to the students, could all of them be induced to consent to it, as the entire disuse of these dangerous stimulants. There is another class of sins, which, it is to be hoped, the good sense of young men will before long entirely banish from our American Colleges. They are the sins,—duplicity and direct falsehood being the worst,—which spring from a fancied diversity of interest between the pupil and his instructor. A little reflection in after life commonly exposes the folly of the plea on which these immoralities are justified. But the effect of them on the conscience and the character is not so easily escaped. He who would respect himself and claim respect from others, must make sincerity, integrity,—open and upright dealing with all men,—his first virtue.

No. XVIII.

The following persons have held the office of Professor of Divinity in the College :—

NAPHTALI DAGGETT,	from 1755 to 1780.
SAMUEL WALES,	" 1782 " 1794.
TIMOTHY DWIGHT,	" 1805 " 1817.
ELEAZAR THOMPSON FITCH,	" 1817 " 1852.
GEORGE PARK FISHER,	" 1854

To bring the history of the Church, as given in the foregoing Discourse, down to the present time, it may be added that the Author was examined in theology by the Corporation, and chosen Professor

